No. 24

ong in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. otices of Meetings, information concerning the organration of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incizents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will ne published as soon as possible.

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For the Religio-Philosophical Journal. HYPNOTISM

As a Means of Education.

After the German of Dr. Karl du Prel.

Kant says: "It is very absurd to expectinformation or elucidation from our reason, and yet to prescribe beforehand in favor of which side this information must necessarily fall." And yet it is just this absurdity that all those make themselves guilty of, who, when entering upon a scientific investigation, start out with the strong presumption that their new experiences will only confirm the already prevalent opinion. Least of all is this presumption justified when the investigation takes place upon an entirely new field of knowledge. The man who while thus engaged, refuses to acknowledge a fact simply because it runs contrary to his accustomed habit of thinking, may be likened to a wanderer in a strange region who asks the way, but then refuses to follow the same, because, insooth, he thought the path lay different.

Hypnotism, because it is a new field, demands in its investigation the greatest impartiality, the greatest freedom from prejudice, and yet hardly have we begun the study of this new phenomenon, before we are confronted by that old, hereditary fault of science—a priorism, which either simply serves all that runs contrary to prevailing opinion, or which distorts facts until they fit into its system. Such doubters, who instead of enlarging their system to accommodate the facts, make the facts fit into the system, are exactly like the robber Procrustes, of whom Diodorus relates that he used to lay his victims upon the torture bed,-if they were found too short, he stretched their limbs until they fit; if, on the contrary, they happened to be too long, he simply cut off the protrucing members. Procrustes is the prototype of our a priorists.

Since the magnetizer and hypnotizer Hansen gave his public exhibitions in a number of the larger cities, his experiments have been repeated by numerous physicians and professors, and it is now generally conceded that the hypnotizer is able:

1. To call forth in the subject any desired

2. To subdue any image or idea that may

3. To preserve this frame of mind in the subject for as long a time as may be desired, even beyond the point of awakening.

Since, however, the art of the educator has exactly the same programme to follow, the thought lies close at hand to make use of hypnotism as an educational means. To edacate a person means to implant in him such ideas as shall tend to develop the good, moral and intellectual germs that lie imbedded in his nature, and at the same time to subdue the bad. The educator gives his pupil motives,—tells him why he ought to act. in accordance with his good inclinations, why he ought to subdue the bad. This instruction takes the place at a time of life when the pupil is still very susceptible; it is continued for such a length of time until a conduct that shall fit him for his future calling, as a member of human society, has become sults. But still the limits of possibility are command, and impresses the same more habit or second nature. The means which the educator employs are friendly instructed and in the educator employs are friendly instructed and it is not educator. Although the hypnotizer cannot even necessary to assume that this is the retion and admonition; when it is necessary, he makes use of energetic commands and even punishment.

It is a demonstrated fact, however, that hypnotized individuals, adults as well as children, are far more susceptible to suggestions from outside, than is the case when they are awake. The will power is subdued.

Beaders of the JOURNAL are especially requested to | the hypnotized individual receives passively what is offered him, and the psychical resistance which his individuality would offer when awake, is now entirely out of play. In the hypnotized subject every suggested image becomes a hallucination, every idea be-

comes an impulse to act.

No objection, therefore, can be made against the possibility of hypnotic education. Yet it is further to be asked whether such an education is advisable, whether there are not, perhaps, too many disadvantages following in its train. To this latter question we must answer: No! for-

1. The hypnotic sleep is like in kind to the normal sleep, which we enjoy night after night; it differs from the same only in de-2. Hypnotic suggestion is like in kind to

the normal suggestion of the educator; the only difference is that it is far more effective because the subject is passive.

All physicians who have devoted themselves closely to the subject, are unanimous that the hypnotic sleep is simply deeper than ordinary sleep,—and that it is not only harmless but even refreshing, like the latter. Every psychologist knows that ordinary sleep presents many analogies to insanity; yet no one would on that account, forbid us to sleep. The opponents of hypnotism allege that it inclines the subject to insanity. And while we admit that persons who have had no experience in hypnotizing, can do ist Spies-His Advice to His Followers. An Excellent great injury, yet physicians who are famil-Test. Communication Given Through the Psycograph. | iar with the process, deny its alleged harmul effects. Professor Bernheim, for instance relates of the method of hypnotizing in use in the school at Nancy, that among thousands of subjects not the least accident or harm has resulted (1). To this we must add that the slightest degree of hypnotism, that is to say, that condition which is most like our normal sleep, is sufficient to bring about susceptibility to suggestion.

The normal sleeper receives his suggestions through himself, through the sensations of his organism, and his general turn of mind, which latter factor preserves its influence even during sleep. The hypnotic sleeper receives his suggestions through the physician. Ordinary sleep is autohypnotism of a very light kind; it can, therefore, be regarded as the first step, and may be deepened and converted into the real hypnotic sleep. Noizet, Liebault, Bernheim, and others, often made the attempt of putting themselves in communication with persons in normal sleep, by gently laying their fingers upon the latter's forehead or stomach. Sometimes the sleeper awoke, but when this was not the case the hypnotizer could command him to sleep more soundly, and the command was immediately obeyed. If the arm of the sleeper was then raised up, it remained stiff and cataleptic in the given position,—an indication that the hypnotic sleep had set

The suggestions, too, are just as harmless as the hypnotization itself. The hypnotizer here proceeds in the same manner as the educator. First, the suggestions must be given in clear and precise words. Persons who cannot express themselves clearly will never meet with success. The suggestions must be repeated several times, and must be spoken in a gentle and convincing tone of voice, although not without authority. It is not at all necessary to bluster or to talk loudly and energetically. In some cases it is well to recite clearly and concisely the motives why the suggestion ought to be followed. In each sitting only one symptom or weakness of the pupil should be attacked, and care must be taken not to bring about confusion by a multiplicity of commands (3). The method, as we see, does not differ from that of the ordinary educator; at the same time it has many advantages over the latter:

1. The hypnotizer need not speak so earnestly, nor need he recite his motives in such

detail as the normal educator. 2. The hypnotic command meets with no psychical resistance on the part of the subject, and makes a much deeper impression than the admonitions of the normal educator; therefore the hypnotic education attains greater results. The command to do certain things; and to leave others undone, is uncon-

ditionally obeyed. 3. The normal educator must constantly repeat his admonitions, and yet they often remain fruitless in consequence of the evil inclinations and instincts of the pupil. For the hypnotizer only a few sittings, at the most, are necessary to arrive at a result; often even a single sitting suffices.

Both methods of education, we observe follow the same programme, except that the hypnotizer chooses a much more favorable and declared that it was no longer possible time for making his suggestions, a time when the pupil is much more susceptible to second sitting he was entirely cured. Nu-

the same than when awake. Both methods of education take for granted that the moral and intellectual germs which are to be developed, are already present, and that the evil inclinations and instincts that are to be subdued, have not yet become very strong. The normal educator cannot convert a wicked pupil into a model of virtue, nor can he make a genius of a dunce. Neith- | deeply-rooted habit, the subject very likely er can the hypnotizer bring about such re- ascribes greater authority to the physician's bring about a direct regeneration of the moral substance in a human being, he can nevertheless improve the same indirectly, inas-

(1) Berillon, de la suggestion et de ses applica-tions a la pédagogie. Paris, 1888.

(2) Revue de l'hypnotisme, I., 135. (3) Revue de l'hypnotisme, II., 173, 174.

much as inclinations which in consequence of hypnotic prohibition cannot develop into action, will gradually die out, purely from lack of employment. The good inclinations. on the other hand, in consequence of repeated encouragement, will lead the way to a good conduct which will gradually become habit, and habit, we know, soon grows into second nature. In view of these facts, there-

fore, it is only partly true, when it is asserted that the normal educator develops the moral sense, whereas the hypnotizer can bring about only pure legality of action. The reproach has likwise been made, that hypnotism reduces human beings to mere

mechanisms, whereas the real office of the educator is to stir the pupil to self-conscious, personal action, and to let him work out his own improvement, the educator only present-ing the motives which should govern his ac-

But this objection is without weight, for the simple reason that the two methods do not at all conflict, nor does the one exclude the other. No reasonable person would wish that the normal education be entirely sup-planted by the hypnotic; we would urge the eight months he still continued making prolatter only when the normal method has failed. Where suggestions to the waking pupil are of no avail, there hypnotic suggestions are in place. When admonitions fail to arouse the moral energy of the pupil when awake, then this energy should be hypnotically aroused.

The average human being is made up of a mixture of good and of bad inclinations. the moral sense is entirely lacking, while the evil inclinations are developed to an extraordinary degree, even hypnotism can have no success. But persons of such decidedly evil inclinations, and of so corrupt a nature, are, perhaps, not to be found; at all events,

they are very scarce. It cannot be denied that the normal method of education is often fruitless; and that many children have to be given up as incorrigible. Just in such cases hypnotism is in place as the ultima ratio, and is surely to be preferred to sending the child to a reform school or house of refuge, the more so as it is to be questioned whether such institutions can effectually better the morals of their inmates.

As we have already intimated, a complete substitution of the hypnotic for the normal method of education would take place only in instances where the latter is entirely fruitless, and should no other result be attained than pure legality of action, this is surely an advantage in so far as these incorrigibles would then be at least socially harmless.

But ordinarily, that is, aside from cases of incorrigibility, the hypnotic education should come into play only as a handmaid to the ordinary method. The greatest difficulties in education occur during the period of development, between the pupil's twelfth and sixteenth year. But just during this time, too, the susceptibility to hypnotic influences and suggestions is greatest.

Hypnotism by no means presupposes a morbid condition of the nervous system. The susceptible individuals are by no means only the nervous; on the contrary, persons of excellent health exhibit a remarkable susceptibility (4). The fact that in the hospitals of Paris, hypnotism is often applied in cases of hysterical patients, has led to the erroneous belief that it always presupposes this morbid condition. But the whole school of Nancy regards its use as entirely independent of this predisposition (5), and applies it to patients of every ward,—for experimental purposes even to healthy persons.

The faults and vices that can be cured by hypnotic means, are not limited to a particular few, they embrace cases of every kind, from the bad habits of the child to the deeply rooted vices of the adult. Besides this, the hypnotic suggestion is not limited to man's moral sphere, but influences likewise the intellect. In demonstrating this, I shall choose my examples exclusively from the reports of physicians, because in view of the wellknown skepticism of medical men, their account of the facts may be regarded as reliable

and free from prejudice. Dr. Berillon reports the case of an eleven year old boy, who was not to be dissuaded from sucking at his fingers before going to sleep. After the first sitting, in which this was forbidden him, the parents reported that the boy now and then still felt the old desire but that he always subdued the same, for him to suck at his fingers (6). After the merous children who bit at their nails, and others who regularly wet the bed, were led by suggestion to abandon the practice,—and Professor Liebault found that the more the practice of bed-wetting had become habit, the more easily it was to be cured (7). This apparent contradiction may perhaps be explained if we consider, that in cases of more sult of reflection on the part of the subject. for the knowledge that this command has greater authority, may have been a result of simple thought-transference on the part of

Bevue II, 179. Bevue II, 181-199. Revue I, 218-220. Revue II, 176.

the hypnotizer upon his subject. At all events, the fact remains that the strength of the habit does not lessen the success of the

treatment. Children who were so lazy and inattentive at school, that their expulsion had been already contemplated, were induced by suggestion to be diligent and attentive (8). A young man had had the typhoid fever; in consequence thereof, he was for three years so afflicted with vertigo and obscurity of vision, as to be entirely unfit for mental work. This man was cured after only a few sittings (9). At the medical congress in Nancy, Professor Bernheim reported that a ten year old boy had been brought to him, who was lazy, disorderly and given to sudden outbursts of passion. From childhood he had refused to eat meat. When his parents tried to admonish him, he threw anything he could lay hold of at their heads. He was always at the tail end of his class, and avoided going to school as much as he possibly could. The boy was easily hypnotized, and after a few sittings had improved considerably,—he ate meat and gress, and the mother reported that her boy was entirely transformed. (10).

Whether all our mental functions can be

strengthened through hypnotism is as yet uncertain. Still, in this connection, I wish to mention an experiment which I undertook at my house in Munich, in the presence of ting the new truth to the prevail. system, several members of the "Psychological Society," and to which I had been led by reading tive measures be, that must be applied to the hypnotic, proceed on the principle of advancing the good and subduing the bad, in hibited a most remarkable strength. Acorder that they may thus help the former to cordingly, I wrote down twenty-eight Latin victory over the latter. It is true that where and six Greek words with the translations, and this list I gave to the hypnotizer who read them loudly to a hypnotized girl, repeating each word twice. The girl had been commanded carefully to notice the words, so that after being awakened she might repeat them. A half hour after the time of her awakening, the experiment was begun, and it was found that she still remembered seventeen Latin and four Greek words. At the time of reading, the girl had in the beginning listened quietly, then, how ever, when she noticed that the list was get ting to be too long, she had gesticulated angrily, and it was afterwards found that just those Latin words which were read after the gesticulating, were the ones that she had forgotten, although on the other hand she still remembered four of the six Greek words

that had been read at the close. Professor Voisin, in Paris, hypnotized an excessive smoker, who used sixty cigarettes daily; suggested to him aversion to tobacco, and commanded him to smoke only three cigarettes during the next twenty-four hours. In a second sitting he suggested total abhorrence of tobacco, and commanded the subject not to smoke at all. Similar results among excessive smokers were attained by Dr. Berillon (11). This physician also cites the case of a sixteen year old girl who was so strongly inclined to lying, theft and dissoluteness, that it was necessary to remove her from the house where she gave so bad an example to her sisters. Within a month she was hypnotized four times and admonished to improve her conduct. Soon she found strength to resist her evil inclinations and her improvement was so marked that she was again taken up into the bosom of her family (12).

Intemperance is a vice which, as is statistically proven, is constantly, year by year, sending an ever increasing percentage of our population into the prison, the almshouse, and the insane asylum. Against this vice society up to this time has been perfectly helpless. But it would seem that in this field, too, hypnotism is about to achieve the greatest triumphs. Professor Voisin has already cured numerous drunkards and habitual opium eaters. The hypnotic method has also the advantage that the renunciation of an old habit can take place suddenly, without the slightest harmful effect, where as, without hypnotization, physicians advise only a gradual renunciation, and generally the will-power is not strong enough even for this gradual process (13).

A thirty-five year old man, who was sub ject to delirium tremens, was brought to Professor Voisin, and in two sittings the professor had entirely cured him of his fond ness for drink. After two years a relapse had not yet set in (14). Dr. Ladame, of the University of Geneva, radically cured several inebriates who had already been given up as hopeless cases (15). Professor Forel, a member of the medical faculty of the University of Zurich, treated four patients between the ages of 30 and 40 years, who were suffering from chronic alcoholism and delirium tremens. Three of them were entirely cured; the fourth was unwilling to undergo the treatment and escaped from the institution. Later on, however, his wife informed Professor Forel that her husband energetically refused any other drink than water (16). It is an old saying that habit becomes sec-

ond nature. Especially is this the case where the habit has been delivered from one generation to another, according to the law of

(8.) Revue II, 177.(9.) Berillon de la suggestion, &c., 14. Revue II, 178. Revue II, 220-221. Berillon—de la suggestion, etc., 12. Revue I, 161, 16 (14) Revue II 52 Ibid. II, 122. Correspondenzblatt fur Schweizer Aeozte August 15th, 1887

method, therefore, would be to see in how far it is successful in subduing natural instincts. Experiments of this kind would be the more unobjectionable as they could be made upon inferior animals; and since they are not outside the limits of poseibility, I should seriously recommend the idea to experimental psychologists. I know of one report, too, that goes to strengthen my proposition. The physicians, Binet and Fere relate a strange practice that the peasants of Caux have with their poultry. If the hen lays her eggs in a nest that she herself has chosen, and the peasants wish that she shall hatch out the eggs of another nest; they simply hold her head under her wings and then swing her to and fro a bit. This swinging sets the hen into a condition of hypnotic catalepsy. She is thereupon placed on the new nest and when she awakes the old nest is entirely forgotten. In the same way hens which have never yet shown any disposition to lay, can be brought to do so (17). In view of these facts surely, it seems as if the natural instincts of the animal can be modified by means of hypnotism.

The practical application of hypnotism to education is a rather paradoxical proposi-tion; but every truth was paradoxical when first discovered, and every truth loses this character only in proportion as it gains a place in the routine of our habits of thought. The more difficult the task of a commodathe newly acknowledged truth. It is not the chief end of a system to remain fixed and rigid, but to accommodate itself, by gradual changes and transformations, to the real con-

dition of things. Society long ago recognized, that where social errors are to be abolished, the beginning must be made in the work of educating the rising generation. From the perusal of the book-publisher's catalogues we can gather the proof that in the field of pedagogics more new books appear than in any other branch of science. But just this wealth of literature is again a proof of the instability of pedagogical principles, and it is not to be denied that the practical results are entirely out of proportion to this wealth of material. Unless help is brought in some way or other, unless entirely new methods and ideas are introduced into the science of Pedagogics. we can expect nothing else but that the already increasing proportion of offences against the penal code will continue, and that we shall be compelled constantly to increase the number of our prisons and reform institutions. Since, however, poisonous weeds are by no means destroyed by constantly cutting the sprouts, we ought earnestly consider whether evil inclinations cannot be subdued during childhood, before they develop and lead to conflict with the laws. And for this purpose hypnotism seems to be just the proper means; it offers the basis for a science of mental and intellectual Orthopedy, which sooner or later will take up its place as a worthy companion of its sister Science,-bodily Orthopedy, and which, we hope, will effectually put an end to the constant increase in the number of our prisons.

Now, as to the objections. It will be said, I know, that the idea of a hypnotic method of education is still too young and of too uncertain value, to be put into practice. But the truth is that the idea is already a century old, and has given rise to such a number of pamphlets, reports, etc., that several years ago, when I wrote a long essay upon a kindred topic (18). I was able to gather all materials exclusively from these older reports. It will be said, too, that the frequent application of hypnotism tends to produce sickness and even insanity. But the proposed method would by no means require a frequent application and, what is especially to

be noted, harmful effects result only when

the manipulator is inexperienced. Finally, the physicians who apply the hypnotic method will be subject to the same moral attacks in the future that they have been obliged to bear in the past, where it has been said that they take upon themselves a very heavy responsibility. We can silence such opponents no better than by citing the words of Ladame at the medical congress in Nancy: "Society is responsible for all the children which it lets go to ruin, because it lacks the will to save them. Those who are to be held most responsible, are the egotists, the skeptics and pessimists who let things go, and who, not satisfied to occupy this passive position which in itself is dangerous enough for a live social organism, even try to paralyze the efforts of those who work and act and believe in progress"(19). G. C. E.

Revue I. 364. (18) This essay appeared in "Wissenschaftliches Fachblatt der Wiener Allgemeinen Zeitung." 1887.

(19) Berillon, de la Suggestion, etc. 4.

Jacob I. Tome of Port Deposit, Md., who recently announced he would give \$500,000 to endow a seninary weere boys and girls can be taught to earn an honest living had ration to another, according to the law of materially expanded his scheme. He will heredity. The surest test of the hypnotic set apart \$2,000,000 as an endowment fund and will erect buildings sufficient to accommodate at least 500 poor children, where they can acquire a practical education to fit them for the duties of life.

C. R. Herr, of Stamford, N. Y., is said to be the possessor of the gold watch which Maj. André of Revolutionary fame offered as a ransom to his captors if they would let him go free.

QUESTIONS AND BESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion be-4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you What are the greatest needs of Spiritualism, or

to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Govern-

RESPONSE BY INQUIRER.

6. The Spiritualist movement of to-day may be likened to a beautiful edifice composed of a framework of facts, clothed, for the most part, with the fond hopes and fancies of the yearning human heart, resting on a foundation of shifting sands,-fraud and deception,-here and there a pillar of adamantine fact supporting and saving the whole

fabric from collapse The great need of the hour is to firmly establish the reality of this beautiful, but tottering edifice of the soul; reduce theorem to axiom, possibility and probability to indisputable certainty. In other words we want and must have "proof palpable" that the phenomena of modern Spiritualism are what they purport to be: proof absolute that when

a man die he shall live again. "Doubting Thomas" needs must put his fingers into the nail prints, and thrust his hand into the Savior's riven side ere he could accept his identity, and the increasing enlightenment of the ages seems only to have confirmed the wisdom of his requirement. It has grown useless to longer command, "Have faith and believe," despite the senses to the contrary. In the very teeth of the terrors of damnation and everlasting hell-fire, and the horrors of the inquisition as well, skepticism has steadily and stealthily increased and multiplied until the faith of the agnostic may almost be said to be the faith of the nineteenth century. The progeny of Thomas, the doubting, has spread over all the enlightened portions of the earth, to the crowding out of that of the ready faithful. Incredulity has usurped the olden throne of Credulity

and is fast strengthening his reign.
In this state of affairs it is useless to ask and expect the majority of the more intelligent people to accept the phenomena of the seance room with its generally present "fee fo fummery." The great drawback to them is the conditions of darkness or semi-obscurity, conducing to uncertainty at best, and favorable to and fostering fraud and deception. A medium may be bound hand and foot, his clothes sewed to his chair, and moreover his hands and feet darkness, the recollection of the fruits of many "catching and match striking bees," completely nullifies the whole. We may feel the pressure of hands where none, corporeal, seemingly were possible; may have instru-ments played floating above our heads; may even have facts whispered us known to none but ourselves and the dead, and yet if we cannot see, are deprived of the assistance of that regent of sense,—we will doubt and be troubled. Phenomena, and startling phenomena, too, have eccurred in the scance room in broad daylight, and certainly can again. This class of phenomena, outside the realm of mere faith and supposition, is the prime want of Spiritualism. If, however, we must, suffer the conditions of obscurity, let every test possible to convince the other senses be applied, and applied most vigor-

Inseparable from, and, indeed, the chief brequisites of, the doubt-satisfying phenome--ms of the pure and honest seance room, are pure and honest mediums. A tree, now as of old, is known by its fruits, and conversely the fruits by the tree. Men cannot "gather grapes from thorns or figs from thistles," e now more than formerly, and it is equally as e inconsistent to expect good psychic fruits efrom a tree gnarled, ill-flavored and rotten at ethe core. A medium, morally ill-flavored and rotten and mentally dark, may, and does, give forth genuine spirit manifestations, but galas of what quality? No wonder the superpious have ascribed them to the devil, and every properly tabooed them! A man, a defaulter, drunkard and bigamist, or a woman, lewd and intemperate, may be truly medijumistic, but it is always of the lowest order and, therefore, undesirable, and no meat fit for the palate of those wise and discreet. There ifore it is above all necessary for the advancement of the Spiritualist cause, that mediums ronly of sterling repute be encouraged, and those otherwise severely weeded out.

-bu Because a medium has once possessed an comblemished reputation, should not and must not be considered a guarantee of his always remaining so. Mediumship seems to be a great tax upon the moral energies and sensibilities, as much so as alcohol or opium many mediums beginning with spotless characters, going step by step down to lowest moral perdition. The recent farce of the Fox sisters, who have bartered their birthright for a worse than mess of pottage, is a frightful example of this in question. Therefore no medium, or his manifestations, should be trusted a priori, but be questioned as scrutinizingly as if never tried and tested.

Besides honest mediumship, both as to medium and phenomena, there is something else the welfare of Spiritualism badly needs. This is honesty in the reports of the phenomena witnessed by the sitters and the Spiritualist press. Many persons are so biased, so determined to be convinced, that the most glaring fraud, to others, will pass unnoticed by them, and be given forth as most start-lingly genuine. Then there is another class who, natural liars, will report wonders never seen, just for the sake of being sensational, and there are journals ready to give their baseless tale wider spread. But the largest and most hurtful class to the cause are the apologists; those seeing or aware of dishonest manifestations and disreputable mediums, but withholding their knowledge, or, if giving facts, palliating them in every way possible. Some of the most shameless frauds and impostors are thus directly or indirectly given support and enabled to ply their un-holy avocation of shameless traffic in the heart's holiest emotions. This is folly the most culpable. If the cause of Spiritualism cannot stand before the all-pervading ray of truth, of what use or avail is it, and why strive to bolster it up by apology? Honesty in this, as all other cases, is the best and only successful policy. If a fraud is detected, let it be at once exposed; it will be far better for the cause that a friend decries it, will be. Besides a thousand detected and de- veil between spirit and matter alone separatnounced frauds can not vitiate one rigorous- ing us.

ly tested and genuine phenomenon of spirit

A first and most important step towards bringing about these desired ends, is organization. The want of this is the great drawback to the cause of Spiritualism. The country is overrun with Spiritualists, every church is permeated with them, and yet one scarcely knows of the existence of the other. What is wanted and must be, are little nucleuses of avowed Spiritualists in every city and country neighborhood, giving their moral and financial support to the cause, and to which the more timorous may attach themselves and avow their faith. In this way not only may the cause be strengthened numerically, but, many working as a unit and clasping hands with those across death's river, all doubts may be removed and Spiritualism stand forth, as it is, a beautiful and undisputed fact.

7. The word psychic, or psychical, is derived from psyche, Greek, soul or spirit. Psychic, therefore, means soul, or of the soul; sonl, its various conditions, relations, etc., especially as regards the human family in

These psychic laws, multiform as they are in substance and effect, may be briefly and crudely summarized as teaching: First and chiefly, the indisputable immortality of the

While the immortality of the soul may be looked upon by many as a foregone conclusion from its very ancient holding, strengthened, moreover, by so-termed divine revelation, such is not and never has been the case. Man very anciently did reason out an existence beyond the grave from "a pleasing hope, a fond desire, a longing after immortality," even from out the depths of paganism. This hope, desire and longing further voiced in many of the so-called revelations. Bibles, have had undisputed sway over the more enlightened portions of the earth for thousands of years; and yet in all ages, climes and tongues, there have been thousands who have not only doubted the existence of the soul, but have derided even the theory; and these doubters have not been confined alone to "outsiders," but among those classed as believers in revelation. As sci ence and the reign of intellect over the emotional nature have advanced, materialism, which credits only the senses, reason and the established laws of nature, has buried it so deeply in doubt as to almost extinguish the precious belief. Against this rapidly growing flood, revelation offered no barrier. but was pooh-poohed away as mere chaff, which much of it is. Visions and dying exclamations counted for but little more, while the well known transition of the caterpillar from the grave of the cocoon, was declared a too material change to base man's birth from the grave upon. Into this densely gathering gloom glimmered forth the little light of the Rochester knockings, and the boastful van of materialism, too often synonymous with sensualism, was called to a halt. An unseen and | life companions, marrying less through pasuncorporeal intelligence spoke from beyond sion and fancy and more through proper "valley and shadow of death"; spirit spot with matter; the grave was wrested of its | marriage relations, making divorce the exvictory, and the immortality of the soul was ception rather than almost the rule as at established by tangible evidence. The fruits of clairvoyance, clairaudience, slate writing and materialization are only the waxing rays of this little taper which is destined to illuminate the world.

Secondly, undisputably a reward and punishment hereafter for the conduct of this life. With the immortality of the soul vague and in doubt, reward and punishment hereafter was still more shadowy and uncertain. Always held in doubt, and but half believed in by its believers, with the growth of material-ism grew the belief that man's responsibility ceased with the dissolution of the body, and to day a large part of the more intelligent hold that at death they lie down with the brute and are no more. Even within the orthodox church, where once the fires of hell nearly obscured the gates of paradise, creed has accommodated itself to outside liberalism until now these fires may be said to be nearly extinguished, while Beecher, just before his death, very accommodatingly found "standing room in heaven for even the vilest." Heaven was no less vague than hell, every creed and almost every people fashioning one to suit their whims, from one filled with dark eyed houries, to a city paved with pure gold where the eternal employment of the ransomed was playing on harps of pure gold. So all future reward and punishment practically given up, nothing was left in restraint of men's evil passions but frail human laws, administered by courts erring and cor-

Thirdly, as a man lives the greater part of his days in this life, so he is born into the next, no violent transitional changes, except as to

mere form, occurring.

Even when the old orthodox hell was the most believed in, its terrors and heaven's allurements were rendered well nigh futile as to regulating human conduct by eleventhhour salvation and dying-bed repentance. Man was taught that, barring accidents, he could live a long life of vice, shame, cruelty and oppression of others with impunity, if he repented and put his trust in the Savior | and when bowed down with bereavement, just before death. This really put a premium on vice, the rascal having "a corner" in all happiness,—living a "good time" of it in this life, and, through repentance, inheriting a crown of gold and highest angelhood after

Spiritualism has taught the folly of this, sounding no uncertain note of warning. As one makes his bed in this life, so must he lie in the hereafter, be it of down or thistle. If a man lives the life of a brute here, he awakes a brute over there, and is irresistibly drawn into the society of his fellow brutes, where there is, indeed, "wailing and gnashing of teeth." The blessed hope is indeed held out that through thorough repentance and reparation in as much as possible, the lost soul may slowly progress upward; but it is only amid great travail and in ways devious and not well understood at present. The dread judgment book records are written upon the parchment of the soul itself, which is its own judge and executioner, and there

is no mediation or escape possible. Fourthly, that we are constantly encompassed by unseen intelligences who are cognizant of our most secret thoughts and

While we are warned in revelation of "An eye that never sleepeth," which looks into men's most secret thoughts as well as deeds, this, like the state of hell and heaven, were not credited, was never fully realized. Spiritualism leaves no doubt that we are attended constantly, whether at midday or midnight, asleep or awake, in society or solitude, by spirits who look into our hearts and He once said to Justin McCarthy that his deeds the most secret. Nor are these watchful eyes those of an abstract, far removed deity, but those of loved ones passed over the river of death, who rejoice at our well doing, shedding bitter tears when we go astray. Father, mother, brother, sister, wife, child, than if left for an enemy for denounced it and sweetheart are our spirit monitors, the

What are, or would be, the efects of a full knowledge and realization of these psychic laws, embodied in Spiritualism, upon the conduct of mankind?

The scope of the question is too great to be more than briefly outlined in the space allowed an article of this kind: volumes could be written on the subject without exhausting it. Family, society and government would be revolutionized, and the fabled millennium, so long looked forward to, would be realized.

And yet the change need not be phenom-

enal as to time of occurrence, change of

human nature, or worldly environments. Let men once but fully realize that this life is but a school where the soul is educated for a higher, broader, better life beyond, and much of the heartless, godless strife for wealth, fame and position would cease. Government would be more rightly administered, bloody wars, scheming statecraft and oppression of the people for a favored few would be at an end. Rulers would not only and psychic laws are those relating to the be deprived of much of selfish incentive to wrong, but the certainty of retribution beyond the grave, where the oppressor will be oppressed, ruler ruled by his wronged sub-

jects, would effectually deter them.

The wrongs of social life, its deceit, vanity and impurity will cease as well. What man of wealth will dare oppress a poor but worthy man, when that man, through superior intelligence, disposition and purity of character may be above him in a future life, and able to mete back to him as he here metes out? What miser will extort and hoard up his illygotten gold when he knows that every dollar so amassed dwarfs and deforms his soul and sinks him deeper into eternal darkness and misery? What belle would feed an o'erweening vanity on fine array and flattery simper and flirt, and lastly barter her person for gold, if she knew that such conduct was dwarfing and deforming herself in an ever-lasting future life? What will check the libertine in his career of shame, compared to the knowledge that the bloated faces and ribald jests of his lewd companions will forever follow him in a hell of licentiousness beyond the grave? The grog-shop keeper conscienceless as he is, will not likely ply his unholy occupation longer when he is assured that the wretched creatures he robs, and the pinched faces and gaunt forms of their suf-fering wives and children, will follow him into eternity. The murderer's hand will pause uplifted when he remembers that though he escape the penalty of human laws, those divine will sentence him to the bloody hell of the Scyllas and Neros, with their vic-tims' faces haunting them. The knowledge that a man, quarrelsome and contentious with his neighbors and family, will be doomed to endless companionship with his ilk hereafter, may well make one prone to the fault, pause and consider his course.

A more perfect knowledge of the psychic laws will improve our family relations. The sexes will be more discreet in their choice of present. If a mistake in choice has been made, the parties will bear and forbear, knowing that they are joined only for this life, and that the crosses they patiently suffer here will only make brighter their crown of perfect happiness in the Summer-land of spirits. They will especially be more careful what spirit they plant in their children through their moods and passions, laboring more carefully and judiciously to rear them, knowing that they have immortal souls in their charge to mar and make perfect, and whose vices and virtues will affect their

Nor will the psychic laws alone deter men from crime, and shame and folly by the certainty of future punishment.

The fact that he is watched over and surrounded by the pure spirits of mother, sister, wife or daughter, will often deter a man from a life of libertinism when nothing else will. What man will rob his employer or defraud the fellow-man who trusts him, when he feels his revered father or preceptor who strove to instil precepts of honor into his way ward mind, standing by him? In moments of temptation and trial the consciousness of these spirit presences will strengthen the weak to resist evil and bear adversity as nothing else will. Through dreams, intuition and tangible whispered words they will advise, comfort and cheer the loved one toiling under a fleshly burden of care, grief and despondency.

But more than to deter by fear of future punishment or spirit surveillance, the psychic laws incite to lives of honor, purity and usefulness by the promise of certain reward in the Spirit-land. More than harp and crown of gold of Jewish paradise, Spiritualism promises to its faithful children in reward of crosses manfully upborne in this life. A man may be poor and oppressed, living in a hovel, feeding on husks and clothed in tatters, and yet he may be surely and swiftly building a mansion in the Spirit-world far what a comfort to the anguish-riven heart is bending over us, is but removed from our sight and that we will meet and greet her in a glorious Summer-land where death and parting are no more.

These are some of the fruits of the psychic laws as embodied in Spiritualism. The seed is sown and struggling hardily upward through stony and unfavorable soil, which when cultivated as it should and will be, will bring forth such glorious yield. It is the marvelous tree of life seen by John at Patmos, whose varied fruits were for the feed and its leaves for the healing of the nations of the earth. INQUIRER. Illiopolis, Ill.

The Dutchess of Rutland is a constant con tributor to several magazines and bargains for her pay as closely as any ordinary literary hack. All that she earns, however, she sends to one of the London asylums for the blind. She is wealthy, or rather her husband is, even for a Duke, and few women in England can claim to be more thoroughly happy than "Her Scribbling Grace," as the Princess of Wales smilingly christened her one day at a Buckingham Palace drawing-room.

John Bright, the English Quaker states man, who appears to be gradually recovoring from his serious illness, has an inordinate passion for smoking. When he is well he is rarely ever without a pipe or a cigar in his mouth. He has been all his life a lazy man. great and vearning desire love of doing nothing.

Bonanza Mackay presented his daughterin-law, the Princess Colonna, with \$50,000 for a New Year's gift.

Louisa de la Ramée received the name what is not possible! "Ouida" from her baby sister, that being the

ROBERT ELSMERE.

A Review by Two Prominent Spiritual

Abstract of an Address Delivered by J. J. Morse, "Under Control," Before the First Society of Spiritualists, Philadelphia, Pa., on Sunday Evening, January 13th, 1889.

Theocracy is the expedient of the untrained to explain the phenomena of existence, natural and human. In time it becomes a lash in the hands of the tyrannical to enforce subordination to their own claims. History is the experience of humanity, in which are mingled fact and fable; criticism is the aid by which the intelligent strive to dissociate tradition from fact, invention (romance) from reality. Books are the imperishable monuments upon whose tablets are inscribed the records of the race. The copyist of the mon-astery is to-day displaced by the compositor at the case. Guttenberg and Caxton rescued literature from monks and minstrels, and though the glamour of poetry be absent, yet the gain in correctness more than compen-

The novelist is at times more important than the critic or the dialectician. Thoughts presented in a popular form become the inspiration of the multitude. The immortal Tinker of Bedford, in his "Pligrim's Progress," reaches more hearts to-day than all the clergy of his time did then or since. The "novel with a purpose" is often sneered at. sometimes justly, but it, nevertheless, frequently serves a purpose, which is as much aided by the opposition it excites, as by the merit of the story told. To-day certain sections of the Christian ministry are alarmed that the press has again poured forth a book they seem unable to appreciate or answer. Again, too, a woman, its author, Mrs. Humphrey Ward, throws an apple of discord into the camp of orthodoxy, and her creation, "Robert Elsmere," seems as unwelcome to the staid ministers, as was Banquo's unbidden presence at Macbeth's feast.

Why this fear of a woman, and a novel? Simply because it puts in concrete form, and discloses to the light of day, the floating, vet secret thoughts and struggles in the mind of intelligent orthodoxy throughout christendom to-day. "Elsmere" is but a type; his "struggle" the portrayal of the advance of Rationalism upon orthodox strongholds; his final "conclusions," but represent the drift and result of modern enlightenment; in religious thought, his closing "labors" but express the popular idea that it is better to labor for this world's good, whereof we are certain, than waste valuable time about another whereof we are uncertain. Elsmere banishes the "incarnation," "inspiration," "resurrection" and "miracle" from his cultus. Enlightened Spiritualists have traveled the like road long since. Also have they, their best thinkers at least, constantly urged the need of present intellectual, moral, and social reorm for all classes. Instead of a special inspiration from a personal power, Spiritualism insists upon an universal inspiration for all peoples, in all times; instead of a special resurrection in one case, never fairly proved, and opposed to all experience, the Spiritualists assert translation for all, the "dead' physical form being abandoned definitely. Like all advanced thinkers the Spiritualists see universal law, not miracle, even in the most inexplicable fact or occurrence. Hence, in these matters "Elsmere" tells the liberal thinker or the Spiritualist-nothing!

On the great question of immortality Els mere is dumb. Why? Because the advance school of Christian thought is itself silent, or but discreetly curious. Here again the Spiritualist is in advance.

The great hope of Elsmere is: "to reconceive the Christ." For what purpose? Better reconceive our estimate of the humanity about us. Religions have a right to their heroes, but within their own limits only. The heroic belongs to no particular age or people. Let us have the true character of Jesus, not "Christ," and as he was human, and of times far different to these, let us not cast a false glamour about him still, and to retard even the true enlightenment of the Christian horizon.

Ably written, an excellent story, its central characters admirably drawn, the book should be read by everybody. It is a tide mark of to-day. Spiritualists accept its liberalism, as they have done for many years. They may justly regret that "Elsmere" fails to see in their movement an important factor in his own cause. The clergy—some of them—may fear this book but its central figure may teach them many stern, but needed lessons, least of which lies in his honesty in refusing to eat the bread from a communion he had outgrown.

WALTER HOWELL ON ROBERT ELSMERE IN THE LIGHT OF MODERN SPIRITUALISM.

Every liberalist must sympathize most deeply with those yearnings of the soul for a beyond the splendor of that of earthly king; more rational expression of the religious sentiment, as voiced in that well-known and much discussed book, "Robert Elsmere." to know or to feel that the loved and lost one | There are a few points worthy of consideration in relation to those doubts which are common to the progressive minds of our age. We must guard against ultra-rationalistic tendency which heeds not the whisperings of the spirit or the voice of intuition. We are too apt to allow the pendulum of our thought to swing as far in the direction of an unyielding skepticism, as its former oscillation was in the path of credulity. Like many others, Elsmere begins by ignoring the validity of miracles. Of course, to the cultured mind there is no such thing as miracle! Every effect is traceable to a cause adequate to its production. The moment this position is taken, there is danger of overstepping legitimate boundaries of human knowledge by venturing to assert what is, and what is not possible within the domain of nature. The definition of the word miracle is, "an act, or event beyond human power, or the production of a phenomenon which transcends the possibilities of nature." Taking this definition, then, one readily concedes that, seeing nothing can occur save in obedience to natural law, nature is obviously equal to all emergencies. If, therefore, a miracle is something transcending or interfering with the laws of nature, we must rule such socalled occurrences out of the court. Immediately there follows a banishing of everything which the mind thinks comes under this head. Whenever anything of an occult nature is said to take place, the lip is curled, the nose elevated, and the eye eloquently expresses an intellectual superiority and the

nearest the little one could come to Louisa. | aware of the daily encroachments upon the | good man." and live of the daily encroachments upon the | good man."

so-called unknown, and the seemingly unknowable. Lo, we stand in a hall of magic where transformations surpassing in power and grandeur the production of Aladdin's lamp are being presented to our view. We can scarcely say that this or that is beyond human power or transcending nature! lgnorance stands in awe and utters the word miracle, while enlightened minds investigate in the hope of finding out the secrets of nature, and when discovered exclaims: "Intelligent law and order reigns, not blind chance or whimsical supernaturalism!"

Whilst endeavoring to unfold our minds and banish mystery after mystery, let us not forget that we have not reached the ultimathule of wisdom; there are still "things in heaven and earth not dreamt of in our phil-

If the thousands of anxious minds in the sphere of the Elsmere thought were to investigate modern Spiritualism, they would find an interesting field of research that would modify their views regarding the marvelous occurrences in ancient as well as in modern

Inspiration is also involved, and to that question we will turn. By the more advanced thinkers in the church, the doctrine of inspiration has been modified, and they no longer believe in plenary inspiration. Where is inspiration to be found? Is it in the antiquated manuscripts of Judaism or Christianity, or the sacred books of India or Egypt? No! These may in a measure record what inspired men of old inbreathed; but inspiration belongs to the living! If one possesses the capacity of an Isaiah, a Peter, a John, a Plato, a Shakespeare or an Emerson, that one will thrill with kindred thoughts and feelings, whether the books they left behind be known to them or not. It is the living lungs that inspire, and those only whose spiritual lungs dilate with upper airs are truly inspired.

Perhaps the greatest objection the orthodox church has to Robert Elemere is the way in which the hero ultimately discards the doctrine of the divinity of Jesus. To'do this he, of course, must also overthrow the doctrine of the trinity as believed by the orthodox. Would any one for a moment believe the doctrine of the trinity in its tri personal form, if he would reflect intelligently? To say that there is one person, the Father, who is Almighty; another person, the Son, who is Almighty, and another person, the Holy Spirit, who is Almighty, (and yet there are not three Almighties but one Almighty), is in my humble opinion an almighty contra-

. It is improbable that any enlightened Spiritualist who accepts any idea at all of Deity, would object to a philosophical conception of the trinity. It is this repulsive anthropomorphic tri-personality which the cultured mind rejects as untenable.

Every oriental system has evolved a trinity: Chrisna, Vishnu and Siva, of India; and Osiris, Isis and Horus, of Egypt—these are familiar examples. So the doctrine is by no means original with Christianity. No doubt when revealed make them understandable. None of these, however, as far as I know ever imposed so unreasonable a dogma upon the human mind as the impossible trinity of the Constantinean era.

Those of us who seek to unveil rather than iconoclastically demolish, can perceive a principle of truth underlying the perverted doctrine of the trinity. It is this infinite wisdom, power and love which constitute the one Infinite Being we call God. It is not wise in us to try to define in words our idea of the Infinite, for if the totality of language will not satisfy the soul's appreheusion, surely the parts of speech will not suffice. The man who refuses to define his conception of the Infinite is sometimes called an atheist; but is he not rather the greatest atheist who ventures, seeing that the very effort finites him in our thought? It is not enough that we arrive like Elsmere to a belief in one God, but even the Unitarian conception, asexpressed by the Channing school, needs enlargement.

Now as to the divinity of Christ. It is not my intention to rob him of one iota of his divinity. At the same time I will not deny my own divinity, or yours, dear reader. cannot concede an imperfect or partial manifestation of God in the flesh! Hence my belief is that God was, God is, and God ever will be manifested in the flesh of a universal and infinitely progressive humanity. That Jesus as far as we can glean anything about him, was a most sympathetic, exemplary and selfsacrificing man, one in whom the divine nature shone through almost unrivalled, if not entirely so, we are willing to acknowledge. Not that others have not left us more accumulated knowledge; not that he really suffered more than some other avators before him. Others, too, have done as much as he, perhaps, but he excels ir the quality and spirit of that which he did. May we not learn from him how to do the lowliest work. divinely? When I contemplate that sublime humanity, see the strength and meekness, the gentleness and power, the worldly poverty and heavenly wealth, the states of exaltation and humiliation embodied in that one ideal life, I am compelled to bow before it with feelings of deepest reverence and love. In denying the absolute divinity of Jesus, there goes along with it the atonement in its substitutional form, and, of course, the fall of man, predestination, eternal punishment and kindred dogmas, which may be regarded as "the soul's diseases incident to an infantile condition;" but in their place we find the fall of nations, ruin of empires, ultimaterestoration of all mankind to happiness and heaven, and an eternal march towards the Infinite, with whom we may daily come intocloser relations.

Mrs. Cleveland will receive \$120,000 as her share of the Folsom estate in Omaha.

Queen Victoria has at length consented torelax the regulation which has hitherto-ordained that all ladies attending afternoon receptions at court should wear low-cut

Count Herbert Bismarck is said to be responsible for the present disturbed condition Samoa. He has made the affairs of the latter his pet hobby, and has devoted much attention thereto. Indeed, the head of a large Humburg firm who has been a resident of the Samoan Islands for many years, and who during the recent Samoan troubles had an interview with Count Herbert, remarked: "I felt as if I had been talking to somebody who lived on the islands.

Parker Pillsbury of Concord, N. H., the colleague of Garrison and Phillips in the arly anti-slavery movement said t don, U giant in intellect! but will you kindly ton reporter the other day: "I never voted inform me as to the extent of your knowl- for President or Governor in my life, and for edge concerning the laws of nature? Do you | forty years I have never attended a town know all the laws of nature? If not, then | meeting. In fact, I never voted but once in pause before venturing to assert what is or my life, if I recollect rightly, and that was for a Democrat for Selectman. Not because The mere tyro in spiritual science is made he was a Democrat, but because he was a

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

Matter relating to this department should be sent to Mrs. Underwood, 86 South Page St., Chicago.

THE "DUMMY" WOMAN.

As there are certain figures made up of wire and painted pasteboard used by merchants to display their goods upon, which are called "dummies," I think that the most fitting title for the strange creation of masculine imagination which floats constantly through ephemeral literature of all sorts; a aments no woman recognizes her own features nor any man the woman he calls "mother" or "wife." It is of this creature that matter of compulsion." such things as the following, which I just now read in a newspaper article giving a the world without leaving anything behind them except the memory of their amiability." Yes, the "dummy" woman is "amiable." She is frivolous; she is incapable of deep thought or sentiment; she is vain, talkative, and discursive; she has no aptitude for "business;" she cannot keep a secret; she is jealous of her sister women, and incapable of true friendship; she is invariably fond of dress, show, and sham; she is transparently hypocritical; she is easily imposed upon; is mercenary, yet soft-hearted; has neither physical nor moral strength; is hopelessly at sea in mathematics; has "convictions" and "intuitions," but neither logic or reason.

This is the sort of dummy, the woman of straw, who serves to point the rather dull wit of the newspaper paragrapher, who inspires the penny-a-liner's columns, who "adorns the tale" of the sentimental moralist, who is part of the stock in trade of the society novelist, and the object of every third-rate poet's gush and plaint; to whom the preacher's sermons on home and family duties are addressed; and whose charms, and wees, and weaknesses, add the necessary touches of pathos, if not bathos to shrewd if commonplace, law-

But who ever met such a woman in real life? Not the man whose wife's business tact has saved him in an emergency from bankruptcy; nor he whose interests are furthered by his wife's self-denial; nor the wrong-doer whose secrets are in the safe-keeping of women friends; nor he who has been brought back to the safe path of honor and duty by woman's prayers and pleadings; nor he whose moral and business shortcomings are hidden or paid for through a woman's generous selfsacrifice; nor he who leads a life of pretentions sham in the face of the silent rebuke from sad womanly eyes; nor the woman who betrayed and deserted by man finds help and men, sometimes by fellow-sufferers from

"man's inhumanity" to woman!
Do we find any likeness to this weak, easily swayed "dummy" in the philosophic fiction of a George Eliot, or George Sand; the sound reasoning of Harriet Martineau; the classic verse and humanitarian spirit of Elizabeth Barrett Browning? Do we find anything akin to this sickly "amiable" being in Elizabeth Fry, Florence Nightingale, Dorothea Dix, in the hospital ministrations of Louisa Alcott or Mary Livermore? Do we find mathematical inaccuracy in Mary Somerville, in Caroline Herschell, or Maria Mitchell; physical weakness in Ida Lewis, or the devoted wife of the explorer Sir Samuel Baker, or Mrs. Brassey; lack of business ability in women like Mrs. Frank Leslie, Madame Demorest, and many others; or moral courage in such women as Rosa Bonheur, Harriet Hosmer and Anne Whitney, or in the diminutive Indian, Pundita Ramabai, and her sweet martyred cousin Anandabai Joshee; or evidence of either physical or moral cowardice in such women as Lucretia Mott, Mrs. Stanton, Lucy Stone, and Susan Anthony? Do we find this "dummy" type of womanhood in the women who hang out doctor's signs at every corner, and hang up their well earned medical diplomas in their offices; in the few women who dare to appear as accredited lawyers in our courts; in those who are at the head of colleges and schools, and those who lead business enterprises, as well as those who travel fearlessly alone over the country to fill their lecture and business engagements, or in the women busy in the thousand industries of

And the newspaper writer through whose pen this "dummy" woman is perpetuated, is oftentimes given his brightest inspirations by the real woman who has him and his household in charge; and the penny-a-liner would resent as an insult the intimation that the flabby heroine of his delineation was modeled after the mother of his boys; the society novelist would sneer at the idea of his being fool enough to wed such a woman as his hero is represented as being in love with; the poet submits his latest effusion to his dearest woman friend with a smiling apology for the sort of women the poetic public demands, and which he has to supply to order the preacher's wife bathes his weary head and coddles him after his herculean effort to advise the weak women of his congregation, and he thinks gratefully that if women generally were like the woman he was given wisdom to choose as his life partner, such sermons would be uncalled for; while the lawyer in the bosom of his family regales his wife, mother, or sisters, with his effective emotional hits, never once thinking as he laughs over the sensation created by his parade of the conventional "dummy" woman, that it is any way related to the real women

whom he knows, and loves, and trusts. But this "dummy" has had its day. It is time women-real, living women-"laid" this ghost with "candle, book, and bell;" the candle, to show up its sham and unrealness the book, to chronicle the date of its fall and the reasons therefor; and the bell to ring the spook out of existence, in modern journalism as an anachronism and a survival of a

COMPULSORY EDUCATION.

THE impulse given to the movement in behalf of the compulsory education of otherwise neglected children, by the Women's Club of this city is already bearing good fruit in compelling recognition of woman's legitimate interest in the education of the young, and her right to take active part in the work | monk of the stricter Orders who does not

ested in the movement. These took an active which the world has been acquainted, from part in the discussion of the different plans the monks of the Thebaid to the followers of proposed. As a result of the conference a committee was appointed to help the Board of Education in preparing a bill for the legislature; this committee was composed of eleven gentlemen and two ladies. Two other ladies, it was announced, had been appointed by the board as truant officers. Miss Mary Beedy and Mrs. Lucretia Heywood, who are on the committee of conference, are worthy haps, it is a sign of that very originality of representatives of the Chicago Women's Club, the first mentioned being a well known educator, and the other a former president of the club. Miss Beedy, who spoke in favor of putting women on the staff of truant officers, well said that: "Women, who know better pale, impalpable sickening ghost of a thing than men how to develop children's minds, which men call "woman," but in whose line- coming into a work of this kind will exercise such sympathetic and kindly influence

At another meeting of the Board of Education, Col. Parker, Superintendent of the Nordescription of one deceased woman's good mal Training School, recommended the work, is said: "Usually women depart from board to appoint a visiting committee for the schools, to be composed largely of ladies from among the members of societies interested in the cause of education.

that it should not, after all, be so very hard a

The "Spectator" on Laurence Oliphant.

The Spectator (December 29th) has an estimate of the life of Lawrence Oliphant which is instructive, and from which we make a rather long quotation.

After admitting the quite exceptional character of the man, his remarkable personality, and the promise and potency of his life—"It was always on the cards during his earlier and middle life that he might be a great explorer, a great diplomatist, a great author, or the founder of a new and widely accepted creed"—the writer goes on to notice the effect that he had on those who knew him, and even on those who knew only his books, as a man "greater, more original and separate than his work."

The passage to which we wish to direct attention elaborates this idea, and further deals with the mystical side of Oliphant's

character in a suggestive way:—
"Something of this effect was due, no doubt, to the contrasts which existed in his mind, to the extraordinary variety of his interests, and to surprise at finding in one man a great adventurer and a man of sociaty, a financier and a metaphysician, a journalist acquainted with many politics, and a philosopher who had seriously studied all the creeds. The attraction was increased rather than diminished by the puzzle of his life, which to ordinary Englishmen seemed always to approach the insoluble. It was generally known that this man, who had 'lived everywhere, gone everywhere, and done everything'; who knew Khatmandoo as well as London, and Jerusalem better than either; mate friends, and half the statesmen of Europe for correspondents, firmly believed that the veil between the visible and the invisible worlds was a thin one, that it could be rent, that it had been rent, and that he had evidence sufficient for himself, at all events, of its liability to rending. Nobody who talked to Mr. Oliphant ever doubted his sanity; no man with competence to form an opinion ever questioned his intelligence; and not one man in a thousand ever quite discerned the limitations of his varied knowledge—a knowledge always at command—and to think that such an one, being also an author of light books and a man of fashion, should be a Spiritualist of some kind, struck a peo | ple which is at once deeply religious, highly imaginative, and hard-fettered in worship of the ordinary, as something absolutely inexplicable.

That a dreamer should dream dreams, they understand; but that the author of Piccadilly should! When they further heard that he had submitted himself to the authority of 'a Yankee prophet named Harris,' whom nobody knew anything about, but whom everybody asserted to be an ignorant man; that he had abandoned the world for a mystical 'society' in America; and that he was working for months or years at a time as 'a common laborer,' they gave up the problem as unintelligible, or intelligible only as a revelation of some new and unstudied form of religious mania. Mr. Oliphant, however, was no maniac, nor was his attitude of mind so surprising as English clubmen fancied. It has been noticed for a century at least—ever since the days of Halhed, the administrator, historian, philologist, and 'Gentoo'—that Eu ropeans thrown into close contact with Orientals grow either indifferent or religious, and that if religious they are apt to become singularly detached, and in some way or other mystical. Mr. Oliphant, who had in him a deep strain of imagination, early convinced himself that the frontier between the two worlds was not the impassable thing it seemed, with the usual and, as we should say inevitable result, that, compared with passing that frontier, everything seemed to his mind of minor interest. So, if you can pass it, or honestly believe that it may be passed. everything is. What can 'a career' matter, if you are hoping to learn for certain a little of the secret which the beyond shrouds so carefully from our sight?

"Mr. Oliphant sought everywhere for more light, sought even in America, and thought, on evidence which, so far as we know, he has never explained to the world, that he had found a source of light in Mr. Harris. to whose authority he necessarily, while his belief lasted, submitted himself and his career. So would the greatest skeptic in the world submit, the datum of belief once granted; so. in fact, did many most acute minds to Swedenborg, the visionary who held converse with Heaven, and traversed the planets, and was at the same time a skilled engineer, an experienced miner, and a Swedish noble, not without a trace of worldly cynicism. Mr. Oliphant's double character was no more impossible than Halhed's, or Swedenborg's, or than the double character, half mystic, half keen man of science or business, which so often reveals itself among the followers of the Swede. One of the most cynical and successful barristers we ever knew thought Heaven and Hell a revelation; and a manufacturer who made out of a new business a quarter of a million in five years, would talk by the hour with profound conviction of the system of 'correspondences.'

"As to his submissiveness to authority, and his resort to manual labor, there is not a done to make that education possible. On Saturday, January 19th, the Chicago Board of Education met together, in conference, leading members of charitable and correctional institutions, judges of courts, and edty teachers, to discuss the subject of compulsory education in its bearing upon the schools of Chicago, and to confer in regard to amendments to the present defective and requiring subjugation, which is employed, is an indwelling force in some and requiring subjugation, which is employed, is an indwelling force in some with which is employed, is an indwelling force in some with subject. The conference way hostile to the development, good or had as the schools of Chicago, and to confer in regard to amendments to the present defective and requiring subjugation, which ideas which is employed, is an indwelling force in some way hostile to the development of the soul; and requiring subjugation, which ideas which is subject. The soul is employed, is an indwelling force in some way hostile to the development of the soul; and requiring subjugation, which ideas which is at the way not set of the development of the soul; and requiring subjugation, which ideas which is at the way not set of the development of the soul; and requiring subjugation, and has governed and retail by its Religio Pentocoperation of the subject. done to make that education possible. On give the same evidences of his faith; and

El Hakem, whom we call the 'Old Man of the Mountain.

The article concludes with a very sensible protest against the prevalent supposition that man's mind must conform to the ordinary, or to one of the ordinary, religious grooves if he is not to be suspected of crankiness. Why should it be so? Rather, permind so characteristic of men who make their mark in the world in many phases of life (as Oliphant super-eminently did) that they are able to carry their originality even into the fossilized domain—where to investigate is in the eyes of the orthodox dwellers a sin, and to doubt the most obvious fallacy a blander—and there out of the dead past to make for themselves a living present faith instinct with the breath of spirit. This Oliphant did. Those upon whose orthodox dogmas he threw scorn could not call him mad. could not deny his genius, so they are left with uplifted hands wondering.—Light.

"The Signs of the Times."

to the Editor of the Religio-Philosophical Journal: You have done well to publish in neat pamphlet form "The Signs of the Times,—the able address of Elliott Coues before the Western Society for Psychical Research. Its treatment of the woman question and of psychic research and Spiritualism is clear, rational and courageous. Standing in the attitude of a physical scientist some of his views and statements may be open to criticism, but that attitude is strong for those he would reach, and is consistently held, and his argument sweeps on with added strength and in a fascinating style until it takes in Spiritualism. Your readers should each send for copies, not only for themselves but for their friends, as it is especially fitted to greatly interest intelligent people and to awaken and stimulate thought. hope many others may enjoy reading it as much as I G. B. STEBBINS. Detroit, Mich.

"Signs of The Times" from the Adventist View.

The following review is from the Advent Review and Sabbath Herald, Battle Creek, Mich. "The Signs of the Times from the standpoint of a Scientist. An address delivered at the First Methodist Church (Chicago), April 26th, 1888, by Prof. E. Coues, M. D." By this work we are reminded that all classes have their "signs of the times," but they do not signify the same things to all. This writer mentions three,—"The Woman Question," "Spiritualism," and "Psychical Research," as the three agencies which are to revolutionize and renovate the world. These are to us also signs that the world is nearing the period of its renovation, but not through themselves as agencies. They are among the predicted indications that the Author of the world is about to interpose to bring it back to its original design. 44 pp. 15 cents. Religio-Philosophical Publishing House, Chicago, Ill.

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Psychical Contagion.

That psychical science has made greater advances during the past forty years than in any other period within modern times, needs no argument; that a vast array of facts in that connection has been obtained through the phenomena of mediumship is, also, beyond dispute; while, also, the experiments of the "electro-biologists" and mesmerists, of thirty years, and more, ago, have contributed in turn to the mass of experimental experience we possess to-day. Ashburner, Elliotson, Esdaile. Deleuze and others, in France, England and India, contributed sterling workalike in practice and theory—while the recent labors of Dr. Luys and others in Paris, add further startling knowledge to that science, called psychical, which, when even better understood, may yet be rechristened spiritual, or at least accepted as a no mean department of true spiritual science, in the future. Mention must also be made here, too, of the "telepathic" and "transference" experiments of Myers, Sidgwick, and Gurney, in England, during recent years.

Psychical science would seem to be a dual ity, mechanical and mental in means and results. At times the mechanical appears as the result of the mental phase; again it is the reverse. From a physical point of view all psychic action upon the human form needs a mechanical precedent, before resulting either in a movement of muscle or mind The crux to day is a decision as to what the mechanical precedent is? Is it, in the case of mental action, suggestion, or the absorbtion by the subject of a "fluid" emitted by the operator? Possibly each is correct, truth often having more sides than one. Dr. Luys' experiments with closed vials containing drugs are most curious. The contents when applied to hypnotized persons produced their usual effects, yet the subjects of the experiments were alleged to have been ignorant of the contents of the little vials. Apparently, and from a physical point only, one 100d not imbibe alcohol to get drunk, or "abinthe, hasheesh, opium, morphine, beer, champagne, tea and coffee," if their effects upon us are desired, for they need but be applied, and in "hermetically sealed" vials, too, to some portion of the body of a person duly hypnotized, and their familiar effects will be produced upon a person so treated. A sensitive person might possibly run grave danger of being poisoned secretly. A recent writer on this matter says as follows, alike truly, and by no means too strongly:

"Assuming that there is such a powerful and mysterious force, it is the duty of science to study and examine it, to determine its conditions and limitations, and, as far as possible, to guard against its misuse. If we can fancy a human being of strong will, but malevolent nature, gifted with this power of producing the hypnotic condition in others, it will be seen at once what a tremendous engine of evil and destruction it might become His victims would be irresistibly impelled to all sorts of cruelty and violence, while he, the master fiend, would be wholly free from even the suspicion of wrong-doing. As was said by members of the Academy, great social responsibility is involved in this matter, and, from a legal point of view, great

The foregoing extract naturally advances the moral side of this question. It is here where the question of a "fluid" emanating | ing down old structures which, if let alone, from the individual assumes a profound im- will in the fulness of time crumble and fall portance; and it is here, as well, that the significance of "telepathy" and "thoughttransference" assumes an importance scarcely yet admitted in the moral world. If the hypnotic state results from the effort of a will outside the subject, and exercised unknown to her, or him, one must explain how the processes of consciousness, volition, and mobility are affected. A force or "fluid"

with its affinity in overtake it.

the person of the subject, thus uniting the two personalities—operator and subject—under the dominant mind of the operator-presents a working hypothesis, that wide experience apparently endorses. Grant this theory and there follows the possibility that this "fluid" may not only be impregnated with the operator's thought, but it may also be charged with his physical, moral and spiritual condition as well. That this latter suggestion is not very wide of the mark may be asserted when reference is made to the practice of psychometric readings, that are so frequent on Spiritualist platforms today. The "reader" delineates character, health and conditions from a glove, handkerchief, trinket, or other thing, and is occasionally temporarily discomposed, and subsequently indisposed, from some contagion communicated by the article, the existence of which was unknown to its owner, or unsuspected by the sensitive. In private life the repulsion and bodily exhaustion, feverishness and even nausea, experienced after associating temporarily with certain people, are further indications of an influence, or "fluid," radiated by the individual, and, unconsciously, producing certain stages of the hypnotic state upon his fellows. Bearing in mind what is above stated, and remembering that, as says the writer previously quoted, it is admitted that the influence gained by the hypnotic operator remains after the subject awakes from the trance," the danger of unwise, injudicious, or even malicious trifling in the vestibule of psychic science is at once emphasized with all possible distinct-

What, then, is the moral aspect of the matter as it is understood at this time? This: that to all appearance immorality, physical and mental disease, and impulsion to evil may be inflicted by the maliciously strongwilled upon the sensitive and weak, and that, too, without intent, but from the simple facts of the case, so far as the cause of the effects is concerned. The lesson deducible is that as we radiate this fluid, and so conciously, or unconsciously, affect each other, it is our individual duty to live a life of physical, moral, and spiritual purity and integrity, that we may dispense psychic health around us; that, also, we seek the companionship of the healthy in the foregoing matters, so avoiding the danger of those "evil communications" which "corrupt," not only "good manners," but our very bodies, minds and souls, because of the evil exhalations we are compelled to absorb while indulging in those aforesaid "evil communications."

The labors of Denton and Buchanan, and the every day experiments in the domain of psychometry, show us that even inanimate substances treasure up the varied evils of past human life. Magnetic healers and their patients know the dangers as well as benefits of such a mode of treatment for disease. Observing Spiritualists have long been aware of the risks media run from psychical contagion. Philanthropists will yet learn that many "inexplicable crimes" may be due to a simular cause. While, if it be true, that "as a man thinketh, so is he," then how imperative that the lives of all, and Spiritualists especially,—who better understand the matter, and who are, in consequence, both more powerful operators and more sensitive subjects as well-should be one constant and earnest effort for purity of thought and nobleness of action, so that they may be radiating centres of moral health and spiritual life, instead of being knowingly, or unknowingly, turbid fountains of psychical contagion.

Truly a "Better Way."

The Spiritualists of Cincinnati are to be congratulated in that The Better Way has sloughed off the prenatal cephalic tumor which from the hour of its birth has rendered it a sickly suckling. An obstinate form of cephalitis aggravated by acute moral strabismus and complicated with psychical colic has been, it is to be hoped, permanently cured by what in medical parlance is termed "heroic treatment." In other words, L. Barney is no longer editor. The new editor is Mr. A. F. Melchers, quite well known as a contributor to the Spiritualist press. The first issue of the paper since its relief from the prenatal disease which threatened its life was that of last week. Although the new editor has hardly got his hand in, and must contend with the conditions of weakness with which he finds himself surrounded, yet he gives evidence of normal mental health and plenty of moral and intellectual strength. In his salutatory the editor says: "Beginning with this issue, The Better Way assumes a new departure under a new editorial management ... When an investigator takes up a Spiritualist paper he wants to know what Spiritualism is and not what Christianity was-nor what the ancients did. for this he can find in historybut he wants to know what Spiritualism teaches; what it embraces; what it reveals. ... Spiritualism is a modern revelator, replete with beautiful truths and most gratifying to the hungering soul when presented in proper form." This is good sense. It is vastly

more important for Spiritualists to build for themselves than to spend their time in tearof their own weight. In an editorial headed "To our Correspond-

ents" the new editor of The Better Way gives wholesome advice and suggestions in accord with the Journal's teachings. It is a hopeful sign, this "new departure." There is plenty | which was never intended to cover such cases of room for another high class paper and the is allowed to stand unrepealed. Let a law JOURNAL welcomes its convalescing contem- be passed which while guarding the public porary to the ranks of rational and clean with the intent of the operator, Spiritualism; and hopes that no relapse may recognize and project the rights and liberties

We, Us & Co.

Avoid them, if you would be understood! Avoid them if you wish to be in "good form"! Avoid them if you do not wish to confuse the editor who goes over your manuscript and the people who read your contribution in print! Avoid them if you desire the approbation of the editor and of your readers! Why a contributor to the press should speak of himself as "we;" "us," or "our" is beyond the Journal's comprehension, on any theory consistent with common sense. Let the writer refer to himself as seldom as possible, and let it be always in the singular number. It will surprise many very good writers to discover how nearly, with a little care and practice, they can come to entirely omitting all reference to themselves in their writings on impersonal topics. Leave we, us and our to the editor, to whom they are a convenience in his impersonal position, and who by their use can frequently save several words, and thus condense. Even editors are prone to intrude their personality with these pronouns when it were better they had avoided the necessity by a change of construction. AN ILLUSTRATION DRAWN FROM EXPERIENCE.

Here is what he said: "We wish to say a word through the Jour-NAL as to our lecturers. As a class they impress us with their zeal; the other day we had a letter from one of them that showed how little we know of the hardships some undergo. Our philosophy teaches us to encourage and assist these workers. Let us see to it that we do our duty and thus magnify our cause. We speak knowing we have not always done our utmost; let us unite hereafter in a steady effort to do our whole duty. and see what the effect will be. We may have more to say on our subject at another time, if opportunity favors us."

Here is what he evidently intended to be

understood as saying: I wish to say a word through the JOURNAL in the interests of our lecturers. As a class they impress me with their zeal. The other day I received a letter from one that showed me how little I know of the hardships some of them undergo. Our philosophy teaches us to encourage and assist these workers. Let us see to it that we do our duty and thus magnify our cause. I speak, knowing I have not always done my utmost; let us all unite hereafter in a steady effort to do our whole | Colby, duty, and see what the effect will be. I may have more to say on this subject at another time, if opportunity favors.

The New Haven Cases.

In the matter of the State against the three clairvoyants and mediums in New Haven, mentioned in last week's Journal, the case against Isabella Harding was nolled by the prosecuting attorney because the accused was a new comer and unfamiliar with the law. In the cases of Mrs. Wright and Mrs. Clark, they not appearing to defend, their bonds were forfeited. This will probably end the matter until the Y. M. C. A. or some theological zealot stirs up Attorney Daily again and incites him to another revival of the old law. From the New Haven Evening Register's account of the finale of this prosecution we clip the following:

W. H. Miller, traveling salesman for the Allan & Blanchard Company of Hartford, one of the largest coffee, tea and spice firms in New England, and William Warner, a Glastonbury farmer and brother of the Hon. Levi Warner of Norwich and Attorney Warner of Middleton, came to New Haven to-day to testify in the case, which has been originally set down for trial to-day, but which was vesterday continued to next Tuesday. Mr. Miller lives in Glastonbury. He says that Mary J. Wright is well and favorably known in his town and has successfully treated his family and many other people in that town, and Mr. Warner corroborated his statement. He had known her for a number of years and related a story of her wonderful power in 1885, which is substantially

On Saturday, May 30th, of that year, F. G. Miller, a nephew of Mr. Miller's, was drowned in the Connecticut river at Glastonbury. He was 20 years old, an athlete and an excellent carsman and a skillful swimmer. He, in company with another young man, went out in a boat together. The craft soon filled with water and Miller sank without making a struggle while his companion swam to the shore. Mr. Miller went to Hartford Sunday evening to insert a death notice in the papers, and attended a lecture by Mrs. Wright, whom he took to the station in his carriage. He remarked that his nephew had been drowned and that the river was being dragged for the body. Mrs. Wright instantly said:

Why, they are looking in the wrong part of the river. The body has been carried up the river and lodged up stream on the oppo site side in an eddy and is being rapidly buried in the sand. He was not drowned. but died of heart disease.'

Mr. Miller informed Mr. Warner the following morning, and he followed the directions of Mrs. Wright and found the body as she had predicted. It was also discovered by the medical examiner that young Miller died of heart failure, and that he had not been drowned. Mr. Miller said to day that he did not want any notoriety, but had come to New Haven to testify what Mrs. Wright had done for his family.

Mrs. Wright, when seen to-day, said she feared this case would hurt her practice. Prof. Buchannan would not come on from Boston to testify, owing to pressing engagements, and she did not want to spare her time to attend to the case and preferred to let it take the course it had. She said she should continue her practice here, and remain at her office in the Tontine.

To reputable clairvoyants is due the protection accorded to all who are earning an honest living and doing good; and it is a disgrace to Connecticut that this old statute against imposition will at the same time nediums. of sensitives

Pope Bob Black-balled.

The newly established Players' Club in New York, originated and endowed by Booth and other leading actors, has just blackballed Col. R. G. Ingersoll. "The reason of the Colonel's rejection," says a New York dispatch, "is entirely on account of the wellknown religious, or, rather, anti-religious views entertained by him."

Augustin Daly is said to have headed the coterie who feared their religion would not be proof against Ingersoll's baneful influence, and who felt they could not have their devotions marred by his infidel presence.

This is rich! To think that a champion story teller, fine Shakesperian student, and first-class all-around club man should be denied membership in an actors' club on religious grounds! Talmage will not be blackballed evidently.

Some Spiritualists are prone to prate of persecution and of being snubbed; but where is there one whose woes can compare with those of poor Pope Bob? Was he not blackballed when candidate for the nomination of Governor of Illinois because of his "antireligious views"? This, too, when religious men were electing Governors who could outswear and out-drink Ingersoll ten to one, but would make unctuous flattery at church fairs. Was not the Colonel denied a foreign mission by an administration which owed much of its success at the polls to his magnetic oratory? Think of this, you whining Spiritualists; then call the roll of Spiritualists in the U.S. senate, in the house of representatives, in the several State legislatures, in the judiciary, in offices of trust and responsibility everywhere! Do this and stop your lament! Shed a few pitying tears over the sad fate of the persecuted pope of infidelity; then brace up and act well your part, to the end that the time may the sconer come when no man will be denied political preferment nor membership in a social club because of his views on theology!

Owen's Jesuitical Wail.

In the Golden Gate for the 19th ult., Uriah Heap Oily Gammon who edits it, inferentially confesses to being a fool in an editorial headed "W. R. Colby," which begins as fol-

Our readers will be pained to learn that W. R. against the Chronicle for libel, and swearing that he was not the man Raines, who robbed the mails in Texas), has suddenly taken his departure for parts

He concludes in the following words: Spiritualism has had to endure much contumely and abuse from the accessions to its ranks of dishonest church members. The fact ought to make the churches more charitable towards us and i ought, and no doubt will teach us to be more careful in the selection of our ministers and me-

The Spiritualists of the Pacific coast should hold this man Owen largely responsible for the disgrace and pecuniary losses brought upon the cause and themselves by Colby. Owen was wilfully blind to the irrefutable evidence of the fellow's villainy, and persistently aided him. Even after the Journal's crushing exposure of last August, Owen used the influence of his editorial position to shield the rascal and create a doubt as to the truthfulness of the Journal's exposure. When the Journal's assertions were corroborated by the Chronicle six months after, Owen felt obliged to own up that the fellow was a rascal, but he has not the grace to be reliable or candid even now, and speaks of the fellow's having made a good record as a soldier and as being a medium, when in fact he

has not a particle of evidence of either. We are very free to confess that in our opinion an ex-convict and incorrigible ras cal like Colby is less damage to Spiritualists than is an editor who pursues the course that Owen has. If the Spiritualists of the Pacific coast will support an organ edited by him after knowing of his crooked ness or idiocy—take your choice Mr. Owenthen are they entitled to the contempt of all honest and rational people.

The Spirit Photograph Swindle.

Some months ago a married couple, Mr. and Mrs. F. N. Foster, set up in the business of spirit photographs at 704 Fulton Street, this city. All the marvel swallowers from the mellow pieman to the benighted drummer paid tribute for the likenesses of bogus ghosts; and shed maudlin tears over the products of this family combine. We were soon flooded with inquiries from all parts of the country, inspired by notices of the spirit pictures in certain fraud-promoting sheets alleged by their editors to be Spiritualist papers. We were not prepared to give final judgment, acres on the lake shore between what is now but proposed to be in good time, and that | 26th street on the north and 31st street on time has now come. One may be morally the south, paying \$2.50 an acre for it. Tocertain of fraud yet to prove it in some in- | day there is not an acre of that purchase stances is attended with infinite trouble, expense and bother. It has been so in this case; not until an hour before this issue of | of the hundreds of fine buildings with whichthe Journal was ready for the press did we | much of it is covered. It is not yet thirty succeed in securing the final link in the years since most of the tract was a cow chain of evidence necessary to prove this Foster couply to be unconscionable swindlers. That evidence is now at our command and we do not hesitate to denounce the perpetrators of this diabolical deception. The male Foster left town on a foraging expedition some days ago and turned up at Peoria, where he en- | Secretary of Treasury, Mrs. May Wright deavored to palm off his wares. His departure from Chicago is supposed to have been inspired by the presence of a brace of rival swindlers in the persons of "Dr." Wm. Keeler and wife, and also by the fear that while he was casting shadows on his plates he was himself being shadowed—in which supposition he was correct. We do not propose to lay our evidence before the public at this time, for good and sufficient reasons, but we are prepared to sustain this ind ant.

The Inter Ocean says that something more than \$2,000,000 is likely to be appropriated by the Legislature for the maintenance of the eleven great charitable institutions of the State during the years of 1889 and 1890. The State revenue for 1888 is set down at \$3,000,000 in Spofford's American Almanac. At this rate more than one third of the taxes of the commonwealth are levied and spent for the care and maintenance of the insane. the feeble minded, the deaf and dumb, the blind, the orphans, and those youths of either sex who have fallen into vicious habits, but whose restoration to virtue there is probability or possibility. Does like charitable munificence exist in any monarchy? Does anarchy contribute one-third of its income tothe relief of the suffering? Or even one-third of the amount which it spends weekly for beer? To the State charities are to be added the numerous municipal charities and the vast measure of relief given by the churches and by private individuals to the erring and the suffering. The sweet Sisters of Charity, the noble order of Alexian Brothers, the relief societies existing in connection with every Protestant church, the holy ministrations of unorganized men and women who visit and aid the sick and the poor from meremotion of inherent compassion, all these are to be added to the majestic volume of State appropriations. The poor we have always with us, but, and heaven he pre ised, the charities of life also are ever with us."

Dr. Joseph Parker, the London sensationalist preacher, recently went to see a popular piece at a London theater, and at its conclusion exclaimed: "God bless the man who wrote so useful and admirable a play!" "That piece," he continued, in conversation, "was simply a dramatic sermon of the most powerful kind as to doctrine, eloquence and spiritual effect. I can safely defy any man to bring a word of reproach upon the theater presided over by Mr. Henry Irving, who is doing all in his power to elevate the educational and moral tone of the stage, and therefore he deserves the neartiest support of all arnest Christian workers. I have a distinct personal authority that some managers and actors have been among the best Christian men that ever lived. The "Memoirs of Macready" might have been the record of the life of a Methodist preacher. All who know Mr. and Mrs. Bancroft, Mr. Irving, Mr. Toole. Miss Terry, and others of that class will testify that they are continually doing good on a very liberal scale. No good will ever come of injustice, even to actors. Understand that there are some actors as bad as some preachers; and on the other hand, understand that there are some preachers who are not a whit better than some actors. Let us be just and fear not."

The New York Sun is letting some of its light descend on those enterprising Buddhists in Japan who propose to undertake the conversion of America to their religion. They "would be surprised," the Sun thinks, "if they knew how vast a sum of money is freely contributed in the United States every year for the propagation of Christianity in Japan and other countries where it is not the accepted religion." After noting that the Congregationalists and Presbyterians "raised during the last year about \$1,500,000 for that. purpose," the Sun remarks: "The Japanese Buddhists, who are getting up a counter movement for the conversion of Christendom to Buddhism, have no such material resources. Where the Christians of this country raise millions for the propagation of Christianity... they cannot hope to raise more than thousands, perhaps not more than hundreds, for the propagation of Buddhism." From all of which it would seem that money is a great factor after all, and that in the fight between Christianity and Buddhism the former has the advantage in that it has millions to the Buddhists' thousands.

Chicago has a population of over eight hundred thousand. Over forty railroads center here, draining every part of the continent to enrich the 'Garden City" as it was once called; within a half mile of the Board of Trade building is a larger number of costly edifices, and structures over ten stories high than in any other similar area in the world. Yet there passed to spirit-life in this city, on Sunday last a man who came here when the place had not over three hundred inhabitants. His name was William F. Myrick, born in Addison, Vermont, in 1809. He did not settle here on his first arrival, but about a year later (1837) returned and secured seventy-five worth less than \$30,000 and much of it three times that amount, not counting the value

Lillie Devereux Blake proposes to purify the political atmosphere by the formation of a feminine cabinet as follows: For Secretary of State, Elizabeth Cady Stanton; for Sewell; for Secretary of War, our great fighting Captain, Susan B. Anthony; for Secretary of the Navy. Mrs. Zerelda G. Wallace; for Secretary of the Interior, noble Clara Barton; and for Attorney General, Mrs. Laura de Force Gordon of California. With all due deference to Mrs. Blake we must question whether the political atmospherewould be purified to any appreciable degree. Human nature is pretty much the same whether robed in pants or petticoats.

GENERAL ITEMS.

Twenty-five hundred American women are on the records of the patent office. Their inventions range from a baby-jumper to a carcoupler.

Mr. Stanfey B. Sexton, well known in Chicago among those interested in psychic phenomena, and president of a local Theosophical Society has removed to Omaha.

Dr. H. P. Fairfield desires to make engagements to lecture wherever his services may be required, for February, March and April. Address him, P. O. Box 347, Rockland, Me.

The annual meeting of the Michigan State Spiritualists Association will be held on Friday, Saturday and Sunday, Feb. 22nd, 23rd and 24th, 1889, at Grand Rapids, Mich.

Mrs. Ida P. A. Whitlock during the month of March will be in Albany, N. Y. She would like to make engagements for week-day evenings in that vicinity. Her address is Room 3, Odd Fellows Building, Boston, Mass.

Mme. Kowalewska, to whom the French Institute recently awarded the grand prize in mathematics, is a descendant of the illustrious Matthias Corvinus, King of Hungary. She is a professor in a Swedish university and is about forty years old.

Dr. J. K. Bailey writes: "I spoke at Wilmington, Ill., Jan. 10th; Canton, Ill., 13th and 14th; Hannibal, Mo., 20th; Pittsfield, Ill. 23rd; Keokuk, Iowa, 25th, 27th, 28th and 29th. Address for engagements, etc., P. O Box 123, Scranton, Pa."

An Eastern clergyman lectured before a young mens' institute the other evening on "The Digestion of a Ham Sandwich." If he will kindly point out the locality where he procured the ham sandwich that made such a lecture possible he will confer an inestimable boon on the traveling public.—Chicago Tribune.

The American edition of Lawrence Oliphants "Scientific Religion" is now ready for delivery. Price, \$2.50, postage 16 cents extra. This is a book which may be read with profit by all sober thinkers, people who really think. While few, if any, will concede all the author advances, yet on nearly every page will be found helps to higher ground.

A bill has been presented to the assembly at Albany, N. Y., calling upon the comptroller charitable institutions in New York City which receive public money, together with the amounts appropriated. The bill was introduced at the request of a man who said that \$600,000 is given every year to Roman Catholic institutions in that city.

The delicate duty of deciding whether or not the Mormon bible is authentic has devolved upon the customs department. If really a bible the duty to be levied on it is mere book, taxable at the rate of 15 per cent. The department has levied the higher duty thus practically determining that the work is no revelation, but the production of human intellect.

There are rumors of another religious war. At a recent meeting of the Charleston, S. C. Bible Society it is said there was a discussion lasting three hours on the question of whether a Unitarian is a Christian or a heathen. Mr. Alva Gage publishes a card resigning from the Bible Society, and his example will probably be followed by others.

Lady Florence Dixie, well known in London for her originality, added the following to invitations for a ball she has just given: "Contrary to the ridiculous customary habit hitherto, ladies will not have to wait to be asked to dance, but will have the right to go directly to whatever gentleman they choose. In my house women shall enjoy the right of

Before the Ethical Society in the Grand Opera House on the first Sunday in February, Mrs. Celia P. Woolley will deliver a lecture entitled "The Value and Mission of Doubt." As the city is full of people who want to know what to do with this troublesome thing doubt, and to learn its value and mission, the house will no doubt be overflowing to hear this able exponent of liberal thought.

B. F. Underwood lectures at Denver, Feb. 3rd, and at Leadville, from 5th to 10th, inclusive. His course of lectures at Salt Lake City, reported in the daily papers, has created much interest, and the clergy of the city are replying from their pulpits. Mr. Underwood has lectured to large audiences at Provo City, Payson and half a dozen other points in the Territory.

A correspondent writes that J. C. Wright has created great interest in Spiritualism at Sunderland. Vermont, where he has been lecturing week-day evenings during his Troy engagement. Mr. and Mrs. Gardner of Troy gave a reception last week in honor of Mr. Wright. The affair is pronounced by any invasion of the sacred rights of judgment several correspondents as a brilliant success and a marked evidence of the esteem in which this lecturer is held in that city.

The 5th edition of what is regarded as one of the most reliable and practical works on the popular subject of Mesmerism, is about to be published by Mr. J. Burns, 15, Southamption Row, W.C., London, Eng., and in addition to the letterpress, which is said to emanate from a most reliable source, the will feel bound to respect re-issue will be embellished with several pages of litho illustrations demonstrating the various modes of applying the practice of scientific and curative purposes.

A Boston correspondent writes that the Globe Theater has been engaged for an illustrated lecture exposing the fraudulent methods of the exhibitors of alleged materialized paraphernalia which has been collected from ent at

time to time from these swindlers will be exhibited. An individual who has been sweepingly endorsed by the Banner of Light, John Wetherbee, and other senile representatives of prehistoric man will, it is said, assist in demonstrating how he and others have bamboozled the "faithful" at a dollar a head.

From extended accounts in the issues of the Salt Lake City Daily Tribune, it appears that B. F. Underwood is drawing large houses there and in contiguous towns. The Tribune compliments him highly upon his fairness in the treatment of adversaries and his very able presentation of liberal thought. Mr. B. is a man who always commands the respect of his opponents and the good will of those holding his views.

The Journal tenders its thanks to Prof. Geo. S. Fullerton of the University of Pennsylvania for his courtesy in furnishing it with the manuscript of the valuable paper on "Hypnotism as a Means of Education," which appears on the first page. The writer of the paper is a former student of the University, now in Germany. He sent his paper to Prof. Fullerton with a request that its publication be secured in this country. Very naturally Prof. F. selected the Journal, it being the only first class paper within whose scope such a paper would appropriately come.

Hon. A. B. Richmond of Meadville, Penn. whose name has become very familiar to Spiritualists within the past two years, in a letter dated Jan. 25th writes: "The paper of Dr. Purdon [in Journal dated Jan. 26th] is a good one, full of seed-thoughts. The fact is the Journal is the only Spiritual paper I can read with any satisfaction—and so many of my friends think." It is unfortunate that the American Spiritualist press has no representative other than the Jour-NAL which appeals to the good sense and reason of cultivated people. May the time soon come when this cannot be said.

"The forty women of the Rochester, (N. Y. Ignorance Club," says a writer in the Epoch quoted in the Buffalo Commercial, "have set up an Ignorance Book to which each one brings her hard-to answer questions. After the paper of the meeting is read and discussed, the Ignorance Book is opened, questions read, those settled which can be at once answered, and the others given out to special members, whose duty it is to 'study up' and be prepared to reply at a future meeting. This peculiar and original feature, on which the club is founded, has proved not only extremely interesting, but very valuable, and -as was said by its best known (in the world) member-Mrs. Jane Marsh Parker; So long as our ignorance holds out, and is replenished by new members, the lamp of our club will burn. It makes such a difference whether a club depends upon ignorance or knowledge for its support."

Mr. W. A. Johnson, an expert in his field is giving a course of lectures on "Sociology in the Departments of Charity and Correction" before the Chicago Institute for Instruction in Letters, Morals and Religion. On Thursday evening of this week he treats of the causes of pauperism and crime and the proper methods for meetings these evils. On February 2nd, "The Burden of the State" in relation to these matters will be considered. The five succeeding lectures traverse the entire ground of State, Church and Individual responsibility and duty as to charity and correction. As an antidote for some of the diseases now threatening the body politic and a preventive of anarchism, there is nothing equal to a popular understanding of the subjects treated of by Mr. Johnson The lectures are given in the Architects' Sketch Club room in the Art Institute building, Van Buren St. and Michigan Avenue, entrance on Van Buren. Admission to each lecture, 50 cents.

Wisconsin Medical Legislation.

to the Editor of the Religio-Philosophical Journal: Again the Philistines are threatening an invasion of the rights of the people of Wisconsin. The regular profession of M. D's. imagine they are called on to fix up a law, practically to stamp out other systems of medicine, save their own, and thus monopolize the practice of doctoring the sick, whether they cure or not. Such a measure has been concocted by a committee of Milwankee physicians to be laid before the Legslature. The people do not ask it, nor have they petitioned for it.

It behooves the people in every community in Wisconsin to promptly petition the Legislature, protesting against such a tyrannical measure. So that the object of the petition is plainly expressed, the phaseology is not material. Perhaps the following, or something conveying the same idea, will answer: "We, citizens of (naming the town and county) respectfully represent that we do not ask for any medical legislation calculated to bind us hand and foot and deprive us of the right and privilege of employing persons of any system of medical practice we may choose to do, and earnestly protest against and action inherited from our ancestors. And, as in duty bound, will ever pray."

Let some person, without delay, in each community prepare a petition, circulate it and get as strong an expression of public sentiment as possible; then send the petition to your member of the Assembly, or your Senator, for presentation. Let all our Wisconsin friends do their duty with prompti-tude, and the M. D's. will learn that there are vet some of the dearest rights of the people that even the pill-men, as well as Legislators,

A WISCONSIN FREEMAN.

Warren Sumner Barlow Gone.

To the Editor of the Religio-Philosophical Journal: On Thursday, Jan. 17th, 1889, the author of "The Voices" took his leave of earth at Paterson, N. J., and joined the great majority. It was his enthusiasm that made the way for ods of the exhibitors of alleged materialized my engagement in Paterson the present spirits in that city. A large assortment of month; and on Sunday, the 13th, he was presa meetings and full of life and 'Autobiographic Narrative of psychic phenom-

cheer-his presence being a tonic and inspi- jena in family daily life, extending over a ration to all. He was taken sick on Monday, and suffered severely until Thursday, when apoplexy suddenly ended the struggle, his devoted wife being the only one present when he breathed his last, and no one had suspected the change so soon, or that he could not

On Saturday his cold body was laid to its final rest under the frozen sod. He was in his 69th year, and seemed as likely to stay another decade as any of us. His "Voices" have echoed around the world, and thousands have grown strong and wise in the light of his inspired thought and rhythmical reason-LAMAN C. HOWE.

General News.

At Franklin, in Indiana, the police raided a gambling house and found a number of the "prominent citizens" of the town engaged in a contest with the tiger.-James R. Collins was found guilty of murder in the first degree at Grafton, Dak. He was charged with killing Lyman Moore.—The Rev. Dixon C. Williams, the Tennessee evangelist, has closed the second week of a great revival at the armory in Danville, Ill. Society ladies are indignant on account of his personalities.—Prince Bismarck's favorite dog is dead.—Grace Hawthorne has turned the crisis in her illness and is recovering rapidly.—China's solitary railroad is eighty-one miles long and cost \$9,000 a mile. It uses American locomotives.—It is said that there are two ladies in Pittsfield, Mass., each of whom makes about \$5,000 a year by giving whist lessons.—A Stradivarius violin is said to have been found in a Norwich (Ct.) loan office. It is a big, round model of perfectly symmetrical lines, and a rich, dark red color. The instrument is somewhat the worse for wear, but the tone is rich.—An important decision has been made recently in England prevents photographers from selling photographs without the permission of the original.—Rev. Dr. Burchard, whose three "R's" at a crisis made him famous, is staying at the same hotel in Washington which shelters James G. Blaine.—Senator Stanford recently gave a dinner to sixteen of his intimate friends at which the guests were served with strawberries costing \$3 a dozen.—Gov. Beaver, Chief Marshal of the coming inaugural parade, says there will be more than 55,000 men in line.—There will be 20,000 members of marching clubs, 20,000 civilians, and more than 15,000 troops.—Chim Poo, a wealthy and aristocratic Chinaman of Denver, has followed the Melican fashion to the extent of procuring a divorce from his wife. This is the first instance of the kind in the American courts.—Robert T. Lincoln is to be the next president of the Chicago club.-Dr. De Wolf's annual report shows 15.772 deaths during 1888, against 15,409 for 1887 in this city.—During the last week the Citizens' league of this city has prosecuted twenty saloon keepers for the illegal sale of liquor.

A List of Suitable Books for Investiga-

NOW IS THE TIME TO ORDER. This list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

In poems, Lizzie Doten's admirable volumes. Poems of Progress and Poems of Inner Life; Poems of life Beyond, compiled by G. B. Stebbins; Barlow's Voices, and Immortality, lately published, are excellent.

The Missing Link, a full account of the Fox Girl's Mediumship, written by Leah Fox Underhill. This is especially timely and suggestive at present, when the world at large is startled by the unreliable statements of Maggie and Kate Fox.

The Records of a Ministering Angel, by Mary Clark.

Wolfe's Startling Facts in Modern Spiritualism needs no commendation. A new edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by

the same author. Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the

The Arcana of Nature. 2 vols., and Physical Man, by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle. Dr. R. B. Westbrook The Bible-Whence and What? and Man-Whence and Whither? The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for her latest work Between the Gates, a continuation of her delicate style.

Outside the Gates and other tales and sketches by a band of spirit intelligences. through the mediumship of Mary Theresa Shelhamer. This work is destined to sell well as it meets the demand of a large class

of inquiring minds. The Way, The Truth and the Life, a han d book of Christian Theosophy; Healing, and Psychic culture, a new education, based upon the ideal and method of the Christ, by J.

H. Dewey, M. D. The Perfect Way, or the finding of Christ, by Anna B. Kingsford, M. D., and Edward Maitland.

Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Spiritualism in accordance with the request of the late Henry Seybert, a work that has attracted much attention. A Reply to the Seybert Commission, being an account of what Hon. A. B. Richmond

saw at Cassadaga Lake. D. D. Home: His Life and Mission, by Mme. Dunglas Home. Spiritualism as demonstrated by D. D. Home gives a serenity of mind that death cannot destroy. uis work is one of the most valuable additions to spiritual literature that has been seen for

some years. Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster. The Pioneers of the Spiritual Reformation,

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famous castle. Robert Elsmere, by Mrs. Humphrey Ward. has furnished the subject for discourses by all the eminent ministers and has created a lasting impression upon the public mind.

Solar Biology; A scientific Method of De-lineating Character; Diagnosing disease; Determining mental, physical and business qualifications, from date of birth. By Hiram E. Butler. Spirit Workers in the Home Circle is an period of twenty years, by Morell Theobald,

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God. Space forbids further mention, but any and all books in the market can be ordered through this office.

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in these days of rapid improvements in machinery, means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the Religio-Philosoph ICAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a

eeder.
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The Spiritualist Movement has reached a stage where

The Spiritualist movement has reached a stage where it imperatively requires an abler press, a higher stand, and of culture in its teachers, a more orderly, dignified effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed acfurther developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psy-chicalfield.

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The Commissioners have decided to publicly anace the enterprise and to solicit stock subscriptions from the Journal's readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten-shares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the

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Voices from the Leople. INFORMATION ON VARIOUS SUBJECTS

> For the Religio-Philosophial Journal. MY SISTER.

J. F. SNIPES. .

[In memory of Mary A. Pritchard, of Staunton, i, who entered spirit-life before her final departure, seting father, children and friends, who assured it she would have to cross the river, but she need

There, in loving home, lay dying,
Mother, daughter, sister, wife.
'Round her stood her fond ones crying
As she vainly clung to life.

Prostrate long, a patient martyr, Suff'ring untold pangs of pain, Death itself could hardly part her Mother-heart and wakeful brain.

Years of great internal anguish Tortured her poor wasted form. Not much longer could she languish, Peace must soon succeed the storm.

Then I prayed: "Dear ones, in pity, Leave your painless homes on high. Grant her foregleams of the city Where the weary never die." Suddenly, on tender mission.

Other hands in hers were laid. And she heard in open vision. "You will come; be not afraid." Dead to earth, from trance awaking,

Children, father, met her sight, And of spirit-life partaking. Pain was killed by keen delight. She is gone, but we shall see her.

Husband, mother, children, all, And in joy again shall greet her Where no parting tear can fall.

Until then, her yearning spirit Will return to us in love, 'Till in time we, too, inherit Undivided home above.

Coal

"It may seem a reductio ad absurdum," said Prof. J. S. Newberry, of Columbia College, in a recent lecture, "to attribute such mighty powers to a substance so common, so sooty, and in some ways repulsive, but a little thought will show us that it is scarcely more interesting in its practical value than in its history. Few of you have realized the magnitude and dignity of the work it is doing in the world, and fewer still have thought that it is really the sunshine of by-gone ages, and that it had once composed the tissues of various strange plants, some of which are among the most graceful and beautiful of vegetable forms. Buried in the earth or covered with water, vegetable fiber decays or oxidizes slowly, forming in successive stages of de-composition peat, lignite, ccal, anthracite, graphite, the hydrocarbon gases and petroleum. By regulating and controlling the further oxidation of these we are able to utilize the resulting force as light or

"To help you to realize the potency of this wonthe measurements of the power evolved in its combustion. It is estimated that with the average engine now in use, about 1.500,000 foot pounds are practically evolved from the combustion of a pound of coal, and are available in the performance of any work done. Now, this is about the power exerted in a day's labor of an average man. Hence a ton of coal is capable of yielding an amount of force equivalent to that of six and two-thirds men, or of six men and a well-grown boy throughout the year. Or, the annual production of coal in this country and Great Britain is equivalent to a thousand million men working for a year."—Scientific American.

A Liberal View.

The generally accepted idea among Protestants that the Roman Catholic church admits of no salvation outside of its own fold is combatted by the Rev. James P. Ryan in the Catholic World. Thus Mr. Ryan maintains that "those, and those only, who are in voluntary and culpable separation from the church, who obstinately resist the known truth when clearly and sufficiently presented to them," come under the condemnation of this dogma. He finds that unbaptized infants and Protestants who live according to the best light they have, and pagans who do likewise, are not guilty of voluntary separation from the truth of God, and hence are not by Roman Catholic teaching excluded from salvation. Mr. Ryan quotes eminent authorities to establish his doctrine, and closes with these words: "If we fear for those who are not within the pale of the true church, we can also hope that if they keep a pure conscience and guard the faith such as they know it, they may one day come to sit down in their father's house with Abraham and Isaac and Jacob, with Peter and James and John and all the saints, where there shall never be aught more of heresy or separation of brethren, all stamped with the image of the same God and redeemed with the same blood of his only-begotten son, Christ Jesus, or

Aber as a Medium.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 19th inst., J. H. Pratt. of Spring Hill, Kansas, shows why he thinks Aber is a genuine medium and an honest one. I have not the honor of an acquaintance with the gentleman, but from his letter readily form the opinion that he believes what he says, and I am equally sincere in my belief, that by the time he has expended another \$275 on Aber's "phenomena," he will reach the same conclusion which the victims of Rev. Mrs. Stryker and Dis De Bar have done. I quoted the article in the Capital-Commonwealth in good faith, as it is believed by all people here whose opinion I have heard expressed, and who were in position by reason of their experience and knowledge of the general situation, to judge correctly, that the fact stated therein, that the lady mentioned had been most egregiously swindled, was true; and despite the experience and statement of Mr. Pratt, I beg the priviledge of believing those whom I know, rather than a stranger, who for ought I know, may be as great a crank in one direction as I may be considered in another. However, we all must learn, and those of us who learn in the school of experience chiefly, need not complain if we are classed among those who will learn in no other. When Search was here, he to some extent initiated a young man into "ways that are dark," who has ince revealed the modus operandi employed in an imperfect manner, it is true, yet the best his short

Another young man is supposed to have received lessons from some of the "adepts," whether from those of "rigid morality," is as yet uncertain, but becoming alarmed at a prospect of arrest for deceit practiced, gathered together his paraphernalia, de-posited it in an unused basement room of a friend, and suddenly decamped. There are some Spiritual ists here who are level headed but they are chiefly just about in good condition to be picked by mediums who can "assist."

T. ORMSBEE. diums who can "assist."

A Subscriber from Shreveport, La., writes Find enclosed my renewal for your very welcome and interesting paper. May you be prospered in your suites to spread the light of Spiritualism. The following lines were swritten by a lady while entraced; and given to my sister, who was undergoing at the time severe and peculiar trials very his close to trials be thousand, plant in

Shrink not: Remember eyes of love

Are watching the strong sphere sabove.

Whenever thou do st thy duty well. Led _ spanner and Mer dage Cobden were casen by a big majority at the late election as members of the Condon Council. Their eligibility is to be tested in the courts. Lady Sandburst is the wife of a philanthropic Radical peer, and herself supporter ~~ personally a free hospital for the poer

NOTES OF BOSTON AND PATERSON Reminiscences of the Fox Family-A The First Spiritual Temple.

s the Editor of the Religio-Philosophical Journal: Boston is alive with spiritual impulse. Whatever may be thought or said of the incentives behind the various movements, the results are manifest in active enterprise and various works. The Temple is a splendid monument to the genius and high devotion of Bro. M. S. Ayer. Prejudices, predicated upon rumor or reality, are destined to grow "beautifully less" under the advancing thought and high standard of life that rule in the devotions and radiate their influences from the First Spiritual Temple of Boston. It is a high credit to the generous soul who planned and executed the splendid work, and Spiritualists who, from prejudice or envy, avoid the Temple, do themselves a wrong and perhaps unwittingly betray the cause they fain would honor and serve. The influences are sweet and healthful, and the order of intellect expressed in the person and through the mediumship of Mrs. H. S. Lake, the regular speaker and Temple medium, is second to none in the city. Ebin Cobb is doing a vigorous work in his meetings by encouraging and directing the talent and gifts of mediums who volunteer to add their services in a variety of ways. The tests I witnessed the Sunday evening I visited them were quite marked and varied, and seemed indisputably genuine. The Phenomenal Society devotes its efforts to the study and cultivation of spelling and seemed in the study and cultivation of spelling and seemed in the study and s tivation of striking phases of mediumship, and seeks the best obtainable mediums. I did not find the time to attend any of their meetings; not because I am not interested in phenomena, but there is a limit to time and strength. Nothing in my judgment can be more important to the cause of Spiritualism at the present stage of its growth than a thorough and pains-taking study of phenomena with a purpose to utilize it as the basis of the infinite superstructure. But the cultivation of phenomena as a barren and aimless amusement to pander to feverish curiosity with no educational object, is an enervating waste of time. This is beginning to be realized by phenomenalists, I think, more than it has been. I judge the efforts of the Boston phenomenalists are aiming towards the goal. The Berkley Hall meetings are held three times each Sunday, and draw the largest audiences, I think, of any spiritual center in Boston. Captain Holmes presides, and seems to have the keys to the popular appetites. I attended an interesting meeting of the Ladies' Aid Society where Mrs. Barnes presides with dignity and grace, and earnestness seems to prevail. It was at their meeting that I heard Dr. Dean Clark in a happy vein rehearse personal sketches and spiritual experiences. To Mrs. M. A. Pope, and her accomplished daughter I owe much for the social seasons I enjoyed, and for ex-tending my acquaintance among the liberals of Boston. I heard Rev. M. J. Savage in his fine Church, and the air of quiet earnestness and spiritual liberality was sweetly tangible; while his wise words fell in oratorical modulations acceptably upon a large class of appreciative ears and souls. My associations were pleasant on every hand and I realized more than ever before the social sentiment and cordial spirit of Boston Spiritualists. I love and enjoy the spirit of fraternal kindness and broad sentiment of human brotherhood wherever I find it. I am utilizing the Sundays of January at Paterson, N. J. where J. J. Morse, Mrs. H. S. Lake and others have done good work during the past three months; but it is a struggle for a small society to maintain first-class lecturers against all the odds of Church influence and popular prejudice, and worst of all, indifference or disaffection of its own members. But this last element of weakness is likely to paralyze the highest usefulness and healthy growth of Spiritualgrow the narrow limits of selfish vanity and sensational egotism and reach a conception of life and its uses worthy the cause they aspire to represent. There are some choice spirits identified with the movement in Paterson; among them are Thomas A. Tuffnell, the president; Henry Doherty, whose influence and money are the central pillars and whose fine intellect and genial spirit impress all who meet him with a sense of unconscious superiority; Warren Sumner Barlow and wife, Joseph Noble, Ludlim Crouch and others. Some good mediums, I am told, reside here, but I have not witnessed their powers. F. W. Peck follows me here in February. January 20th, I exchanged with Helen J. T. Brigham, and

spoke in New York. A Curious Experience.

LYMAN C. HOWE.

To the Editor of the Religio-Philosophical Journal: I called this afternoon on my friend Mrs. Coverdale

the well-known medium, residing at 79 35th St., and was surprised to find her in a very weak and feeble state, having just left her bed, where she had lain since last Saturday morning. Inquiring as to the cause of her illness, she said that on Saturday morning, attempting to rise from her bed she was seized with such severe dizziness and nausea, that her head fell back upon the pillow and she found herself unable to rise. These symptoms caused her much suffering until about the middle of the afternoon when she obtained some relief. She was constantly thinking of a friend whom she had known for five years past, who had been in the habit of calling on her frequently for sittings. The last time she had a sitting was in October, and having been in poor health for some time, she asked Minnie (Mrs. C.'s control) if she thought she would ever get well. Minnie told her she would be well in about three moons. The last time she called on Mrs. C. was about two months ago. She was quite ill, and on reaching the house was so exhausted as to be unable to go up the stairs, and Mrs. C. was startled by hearing a call for help from the friend who had accompanied her. Between them they took her up to Mrs. C.'s rooms, and laid her on the sofa. She felt better presently and remained through the day, going to the table with the family for meals. I believe this is the last Mrs. C. had heard or known about her. The strange part of the story is that her diseases were of the head and stomach; that she passed away on Saturday afternoon at three o'clock; was "well," as Minnie said she would be, in three moons; that all that day Mrs. C. suffered from head and stomach trouble; was scarcely able to speak; were dying herself. As soon as the friend breathed

her last Mrs. C. began to revive. On Sunday afternoon, the friend who had accompanied the sick lady on her last visit, came in, and Mrs. C. at once felt that she had come to tell her that her friend had passed away, and was not surprised when she so informed her. At the same moment she distinctly felt a hand laid upon her head. As I sat listening to this recital, I held Mrs. C.'s hands in my mine and made occasional passes over her head. I remarked that this friend had probably clung to her and turned to her for help and sympathy in her last hours, as she had always done; but that as she had passed into better conditions herself, her gratitude for many kindnesses would lead her to try to remove these troublesome conditions from her friend. After sitting an hour with Mrs. C., I was truly surprised and pleased to notice the change in her physical condition; her eyes had brightened; smiles came to her lips; she conversed easily and cheerfully and seemed quite herself again. I suppose I ought to say that an earnest Christian Scientist, a healer, came in and sat for some time with Mrs. C. and myself, though, perhaps I may say, too, that I had noticed the improvement in Mrs. C.'s conditions previous to her entrance. What Mrs. D. P. caused it?

Chicago, Ill., Jan. 7th.

Immortality Proved by Science.

to the Editor of the Religio-Philosophical Journal In you issue of Dec. 29th was an article tending to prove immortality from a scientific standpoint. Though I am not an adept in science, and can not prove my position by straight lines or spiral curves, yet I was pleased to think that on the basis of science, from the pen of Hudson Tuttle, is a statement in accord with my own views. To say that I was delighted to think that I am sustained in my position by so high an authority, is but a faint ex-pression of the high esteem that I and others hold the great solity and highly progressive ideas of that

n keiormer: Hudson Tulle. I helisve, too that immortality reaches forever backward, as well as forward; not in the sense of back wards went he form of different species of animal life but in the form of different species of animal life but in the flathiral condition in which Nature has left everything to badeveloped and individualized through the laws, and the outgrowth of time and events.

Birmingham, Of

A. H. Dwight writes: "Your Journal grows clearer, brighter and more cheering each week. It seems to unwind the thread of life and makes us young again."

Well Authenticated Apparition.

In the Editor of the Religio-Philosophical Journal:

In another interview with Mrs. Underhill a few days ago, she stated to me that she had so many letters of inquiry about her sisters, her own opinion of them and the genuineness of the early spirit manifestations, that it was impossible for her to reply to each one; but that she is profoundly a Spiritualist, because she knows the facts as related by her and told in the "Missing Link," which is but a small share of the great manifestations that she knows to be true, and equally as well does her unfortunate sister know them to be true also, and no amount of exhibitions or denials now will be of any avail with those who have ever witnessed the demonstration, or shake their knowledge. Margaretta, Katherine, and Mr. Huxley may make all the noise with their toes possible, it will make no difference.

In giving accounts of the mediumship in her family, which have been very evident from occurrences which she relates that took place years ago some of them before she was born, there are many incidents which showed the mediumistic quality. One instance she related which took place when she was a mere child. Her father was a Lutheran, but was a German, and had the old habit of playing cards with his neighbors, and they frequently sat till a late hour at their games in his house. Usually they staked a small sum of money to make the game interesting. One night they had kept playing until 2 o'clock, when he retired in a bedroom, next to the room where the playing had occurred. All at once they were startled by a sound of shuffling cards and a whispering, laughing and talking over the table in the room where the playing had been carried on. They would hear the cards shuffled, thrown around and cut, and all the movements of a regular set of men (somewhat boisterous) playing was regularly gone through with. He was greatly alarmed, as he knew there was no one in the house, and he ex-claimed to his wife, "My God, it is the devil." He, from that night until his death, never touched a card. The family at that time lived in New York City; and it was a long time previous to the birth of Margaretta and Katherine. The family, both from the father and mother's side, have abundant proof of

the demonstrations. I send you the following, which I cut from the New York Herald. I would further state that Mrs. Underhill has relations in Plainfield, who know the superintendent, and they testify to his unempeachable character. They say that everybody believes his statement as readily as if they had seen it them-

SWEARS THAT HE SAW A GHOST.

George M. Smith, foreman and superintendent of the freight handlers at the railroad station in Plainfield, N. J., had an encounter yesterday morning with what he and every one who knows him believes to be a veritable ghost. Whatever he saw, it was sufficient to completely unnerve him, strong, stalwart fellow as he is.

on Tuesday night the west-bound Baltimore and Ohio emigrant train struck and killed an unknown man near the Evona station. The body of the man was picked up and taken to Dunellen, but early yesterday morning was brought to Plainfield and placed in the east end of the freight house, subject to removal to the morgue, which is located there. This was about 5 o'clock. The unknown man was dressed in a blue flappel shirt over a white underdressed in a blue flannel shirt over a white undershirt, had on dark trousers and coat, with no vest. He was apparently thirty years old and had a week's

growth of beard on his face. When Smith came to the freight house, between six and seven o'clock yesterday morning, he knew nothing of the man's death or that the body was in the freight house. He went to the office, and unocking the door went in. There, in the dusky half light, he saw a man sitting on a stool hefore the desk, apparently reading. Smith's first impression was that it was a burglar, and he was badly frightened at the encounter. He first bounded from the room, but looking back into the office through the class partition he saw that the steel was country and glass partition he saw that the stool was empty and the strange visitor gone. Though Smith was frightened at the sight of the man, he was nearly paralyzed at his disappearance. He did not consider his business at the freight house very urgent just then, and ran as fast as he could across the tracks to the depot and told his story to Ticket Agent Nel-

"How was he dressed?" asked Nelson, and then, strange to say, Smith described a man clothed just as was the body of the poor unfortunate lying at the other end of the freight house, fully one hundred and fifty feet away from the office where the apparition appeared.

At first every one was incredulous, but Smith's unassumed fright soon convinced them he had seen something. When he afterward saw the dead man he said at once it was the same man who had so badly frightened him.

A strange thing regarding the man killed is that in his pockets not a line of writing or scarp of paper or anything else furnishing a clew to his identity E. W. CAPRON. was found.

Spirit Message Purported to be from Anarchist Sples-His Advice to His Followers.

To the Editor of the Religio-Philosophical Journal:

At a private séance held in this place, Jan. 16th, 1889, composed of eleven persons of our best citizens, what purported to be the spirit of August Spies was allowed to entrance the medium, who is a lady of high character. None of the circle hold opinions in sympathy with the anarchists, and we were at first surprised that he should desire to appear; but the medium's guardian said it would be permitted for wise purposes. She was soon entranced when

Spies said in substance: "I am in hell; not one of fire and brimstone but one in my own breast. I am suffering awful agony. I can now see that it was best I should be hung, because if I had lived I would not probably have seen the error of my ways, but have brought more misery upon the community and upon myself. Even seemed to be partly unconscious and felt as if she | if I had been imprisoned I would probably have carried revenge in my heart and never repented of my conduct. I can now see that use of force against the public is not the way to produce reforms. My teachings were all wrong. I am informed that some person pretends I have sent back messages approving of my conduct. It is not true that I have sent such messages from this world. I hope you will give what I say to the newspapers that my former associates may see what I now say. If can undo some of the wrongs I have committed and some errors that I taught, I shall be more able to get out of the misery I am in."

The above is not in the exact language, but is the substance of his address. He begged with tears that I should have it published. In regard to his indentity, all we can say is, that the medium and her surroundings are of a pure and truthful character, and we do not believe her angel guides would allow her to be used to deceive us or the public.

E. F. BULLARD. Saratoga Springs, Jan. 18th, 1889.

An Excellent Test.

To the Editor of the Religio-Philosophical Journal: During the course of a public séance, Mrs. Belle F. Hamilton said a scene presented itself to her for a gentleman present. There was a bed-room, a revolver, a watch and chain, \$2.50 in money,—and two persons lying in bed, and the whisper, "Be still!" Then a burglar entered, went through his pockets, and took the money and watch; then went to the safe and took out several dollars and some papers, having previously taken the man's revolver, and covered him with it to prevent an outcry. The medium said that she received this from an old gentleman, who spoke with a foreign accent, and said he was the person's father. She described him at his request, and he recognized him perfectly. She also told him that his little son aged eleven was there. The gentleman, whose name is Mr. Edward Wallenstein, a business man of Chicago, arose and testified that he had never seen the medium before, and that Chicago, Ill.

We are in receipt of a pamphlet entitled "Signs' of the Times from a Scientific Standpoint," a lecture by Prof. Coues, M.D., delivered before the Western Society for Psychical Research, at Chicago. It is a most interesting and readable work, embodying a masterly discussion and elucidation of the basic phenomena of Spiritualism, occultism and kindred subjects now agitating the scientific and religious world. Send 15 cents to the RELIGIO-PHILOSOPHI-CAL JOURNAL, and secure a coby - Fon Lake Representative Jan., 18 1889,

Communication Given Through the Psycograph.

We appreciate the opportunity you give us to communicate with you and will try in return to tell you of our spirit homes and our surroundings. Our houses are not made with hands, but by our deeds while on earth. According to our life there so we live here. If we were true and honest, then we add to the beauty of our homes here. Every good deed of our earthly life will be an ornament to our spiritual abode, so the more good one does while on earth the better and brighter will be his home here. As for our surroundings, they baffle description. You would be enraptured with the wilderness of flowers that bloom in endless variety wherever the eye can see, and you could never match the beauty of the birds if you traveled your world over. I was somewhat of a geologist, but I never saw on earth such specimens of minerals as I see here. We can give you only a faint idea of the wondrous beauty of this glorious world of spirits.

I will try to tell you of our occupations: Accord-

ing to our ability we are assigned our work. Those who were studious on earth are teachers here. Those who were inventors on earth, influence and assist the young inventor of your sphere. Some minister to your sick; some help the fallen; others lead the blind,—each one finding his own sphere o

usefulness, and no one feels tired of well doing. Time never hangs heavily on our hands. You think your life is a busy one. When you come here you will find this is the true life, and yours but the first step to it; the primary school—a hard one to some, but they who do their best there, will never regret it here. [In reply to some questions.] I can not explain some things that you wish to understand, but what I do know I will try to tell you. Spirit vision varies greatly according to the condition of vision varies greatly according to the condition of the spirit. Spirits who cling to worldly reminiscences perceive only the worldly phenomena. The all-seeing perception of spirits of higher development is denied them; it would not be serviceable to them until they emerge from their worldly condition. tion. Such spirits see whatever they desire to see, but they do not see the existing thing. They only see the images which the spirit power is able to create. These images are wonderful in their strong and vivid distinctness, and they appear perfectly the same as when seen in mortal life. The spirits do not perceive the difference between their imaginary work and the true state of things, until their memory is purged of all earthly longings.
[This may explain some discrepancies in some spirit communications.] Some spirits perceive the things of earth with the spirit organs through the material eyes of the mortals that they may be able to control. They see the material object as the medium sees it. There are spirits who perceive the things of earth without the aid of mortal vision. They see the interior spiritual essence of the external form. This power is used only on rare occasions and then for the benefit of mankind. In this species of spirit perception you will recognize those instances of progress, which are known as invention and discovery. The progress of mankind since the earliest ages is mainly owing to this species of spirit perception. No great step was ever taken in human development without the intervention of spirts. [In answer to inquiry, where is the Spirit-world.

It is here. There is no locality other than your ocality. Spirit-life is a condition. You perceive with your mortal senses the phenomena of your mortal condition. The spirit perceives with its spirit senses the phenomena of its spirit condition. The phenomena of space is common to both conditions. The spirit-life is the advanced stage in man's

Experiences in the Investigation of Spiritualism.

to the Editor of the Religio-Philosophical Journal:

I have been a subscriber to your very able and valuable journal for many years, and while I am in hearty sympathy with your efforts in expurgating frauds, still as for myself I am rather interested than otherwise when I have something to do with a medium who mixes up in fair proportions the false and the true. Indeed, it is a fine field for the exercise of one's faculties, and I have got so accustomed to discrimating and parting the pseudo and the vera that I become dull when criticism lapses into con-

Perhaps my partiality for mixed frauds is due to the fact that among my first experiences in Spiritualism were the séances of the now infamous Crindle Reynolds, who, in truth, is a very wonderful medium as well as a very ingenious and successfui deceiver in more fields than one. I recognize the fact, however, that the majority of people take no delight in fraude, if they know it, and as it is with such persons a matter of feeling, and therefore of sorrow, somebody out of pure humanity must defend them.

So it seems that the big-toe theory is again revived. which reminds me of a circumstance that happened away back in the year 1853 when only the middle portion of Oregon was sparsely settled by white people. At that time the Willamette Valley contained nearly all of the population settled on the northwest coast. We had heard vaguely of the spirit rappings and the toe-joint theories therefor, and out of pure curiosity one evening we experimented for an hour with a home circle. We were not a little surprised to hear the raps, and following the alphabetical method we found that somehow the raps knew something. They formed words and sentences and conveyed wishes and ideas relevant to the occasion and the questions of the sitters around the table. The medium, so the raps said, was a little black eyed, flaxen haired girl fourteen years old, of a truthful disposition and wholly unsophisticated; but this did not interfere with the toe-joint explanation given by one of our number. She was so young and guileless that this theoretical implication of dishonesty did not in the least offend her. Several evenings later the participants were unable to get any meaning out of the raps which picked out the the letters as readily as before. No division of the letters into words, resulted in conveying any meaning. Finally it was suggested that the raps should decide, and the long file of letters were taken up in the order of their delivery and the table should rap when each word was completed. But when the words were thus formed no sense was discernible. We were discomfited; what could it mean? At last in sheer despair the table was asked if there was any meaning in the two or three sentences it had formed. The answer came promptly "Yes." juncture a new comer just from the California mines, looking over the script, said, "Here is one word that is evidently Spanish—camino is Spanish for road"; but that was all the Spanish be knew, and all of us were equally ignorant. Supposing from this word camino that it was a Spanish communication, it was sent to Oregon City, 32 miles away, and a translation returned that was a rational and suggestive part of the evening's proceedings. Now I am not averse to the toe-joint theory; in fact I rather like it because it is so suggestive and full of meaning, but somehow I never could satisfy

myself that it fully accounted for the circumstance above related. Please turn it over to the Seybert Commission with the compliments of T. W. DAVENPORT.

Entertainment for the Children.

To the Editor of the Religio-Philosophical Journal:

The finest entertainment ever given in this village was on the occasion of the dedication of the new scenery at Liberal Hall to the children of the spiritual society, on Christmas night. A large number of invitations were extended to the friends of liberal ideas, and in the afternoon a sociable was held in the parlors, and a very enjoyable time was had. At six o'clock the exercises of the evening began, which consisted of vocal and instrumental music, recitations, dialogues, etc. The children deserve a great amount of praise for the very efficient manner

in which they carried out their part of the pro-

gramme.

appeared as Santa-Claus and Miss-Sykes of Bristol, as Mother Goose, and presents to the number of two hundred and fifty with which the Christmas tree was laden were distributed. It was a scene not soon to be forgotten to see the happy smiling faces of the children as package after package were received by them, and hurried to parents and friends for their inspection. Mr. C. N. Griswold delivered a fine poem appropriate to the occasion which was well received, and Dr. Flavis Thrail was instrumental in was the success of the occasion wholly dreaming

Poquenock, CL.

Notes and Extracts on Miscellaneous Subjects.

Western cattle have profited by the unusual mildness of the winter. The Colorado Legislature has the Australian elec-

toral reform bill before it. The first branch of the "King's Daughters" to be started in Wyoming is now organizing in Chey-

Fort Worth talks of erecting, in the spring, a palace made of the cereals, minerals, and industrial products of Texas.

At the Drexel wedding, in Philadelphia, sixty-four servants, all attached to the Drexel household, witnessed the ceremony.

The New York House has authorized the incorporation of the Mount McGregor Cottage Association, to preserve the Drexel cottage, where Grant

The stamp collection of M. Ferrari, son of the late Duchess of Galliera, contains about two millions of specimens, and has a market value of \$125,-

An ornament of the black skull cap of the Chinese Minister, in which he appears on state occasions, is an immense sapphire surrounded with diamonds. Rose Elizabeth Cleveland is writing another novel.

The story is based upon her experience in Washing-

ton society, and is filled with satire of a gentle but effective kind. American crooks who go abroad say that the French detectives are more stupid than those of any

other nation, and the English the most untiring in following up a clue. A rocking stone in New Marlboro, Mass., is so nicely balanced that, not withstanding it weighs many

tons, the pressure of a single finger is sufficient to move it about an inch.

Philadelphia is still bragging how she fed 200 tramps on Christmas Day on turkey. One hundred and fifty of the lot have no doubt been shut up since then for thefts and assaults.

To him that hath shall be given. The presents at the wedding of Miss Louise R. Drexel, daughter of the late Francis A. Drexel, Philadelphia, amounted in value to about \$200,000.

The punishment for a person who pulled the nose of a king 200 years ago was to be boiled to death in oil, but in these days the police court judge would

probably make it thirty days. A writer on the history of vegetables says that rhubarb came from China about 1753, and when introduced into England was called "patience." Turnip

eaves were then first eaten as a salad. A physician writing upon the care of the eyes says that it is important that the upper half of all type should be cut very clearly, as much depends on the upper portions of printed letters in reading.

A woman in Bucksport, Maine, has just bought her first new bonnet for thirty years. She could hardly have done better than that if she had lived in the Garden of Eden. She is eighty-two years

A postal card has gone round the world in seventy-three days. It went from Hampstead to Hong Kong and back by an opposite route, trav-ersing a journey of over twenty thousand miles for

Delaware still continues the use of the whippingpost, and if you want to know how it succeeds she will send you figures to prove that she has 20 per cent ess of minor offenses than any equal population in

Railroad monopolies do not always grind. That between New York and Chicago saves fourteen hours time, five changes and \$7 in fare over the old system of fifteen years ago. The saving in freight rates is almost one-half.

"Let a girl bleach her hair," says a Boston doctor. "and within three months she will have trouble with her eyes, pains in the head, and be well on the way toward some nervous disorder requiring a doctor's services half the time."

Frederic Harrison, the chief Positivist in London. s a middle-sized man, with brilliant eyes, a ruddy face, a kindly look, and a manner which is pleasantly academic. He is an enthusiastic lover of the French Nation, and Republic, a brilliant writer, and a veritable enthusiast for humanity.

The women of Bridgeton, N. J., are taking advantage of the prevailing "White Cap" craze in a peculiar way. A case is reported where one of them wrote her husband a letter in order to keep bim in at nights. It proved effectual.

The Methodists of Lumpkin, Ga., have a new church bell, the old one being cracked and worn out. The old bell was cast in 1600, and has in its time summoned to worship men of various creeds in the Netherlands, Portugal, Spain and America. A vein of silver extending for miles and showing

an assay of \$2,800 to the ton has been struck within twelve miles of Duluth. Christopher Hyalmer is the owner of the property on which the find was made, and he refuses to sell it at any price. Austin Corbin and Timothy C. Eastman, of New

York City, are at the head of the sportsmen's syndicate, who are surveying Croydon Mountain and its vicinity in New Hampshire, with a view of purchasing the same for a private hunting park. A cat crawled into the muzzle of a cannon in the

Brittish barracks at Cape Colony a short time ago. When the evening salute was fired she was thrown a distance of 200 feet, but, strange to say, lived for two hours after her involuntary flight. A giant pine tree was cut down in Garrett County.

Maryland, lately, and near the heart a bullet was found. At this point the tree was thirty-two inches in diameter. The bullet is thought to have been fired by one of Braddock's men during the campaign which culminated in the disaster at Fort Duquesne. The mania among dog fanciers in England now is

for greyhounds. Greyhound pups have recently brought as high as 850 guineas. That price was paid at a recent London auction for the celebrated greyhound puppy Fullerton. Sixty to seventy guineas is a common price for greyhound pups with any claim Philadelphia's famous Clover Club gave a banquet

Thursday night, and thus abused a well known Chicago citizen: "James W. Scott, of the Chicago Herald, was the 'baby' member of the club, and when called upon for a speech his voice was drowned by nursery rhymes and jokes until he was compelled to abandon the effort."

Cardinal Lavigerie has brought over from Africa two graceful gazelles as a present to Leo XIII. They have been housed in a corner of the Vatican gardens, and the Pope never takes his daily walk among the vines and shrubs, which he himself has imported, without stopping in front of the enclosure, where the animals have become quite tame.

A man who was condemned to death for murder a short time ago, and is at present confined in the prison of Ratibor, is being fed by force twice every. twenty-four hours. Four days ago he began to re-fuse all nourishment. The means employed to feed him are as follows: In presence of the prison doctor a screw is with difficulty driven between his teeth. and his mouth is kept open by small wooden wedges.
An india rubber tube is then put down his throat, and he is made to take a sufficient quantity of milk. gruel to keep him alive. He resists the operationduring which he has to be bound hand and footsturdily.

The son of the Rev. Dr. Howard Crosby has introduced a bill with the following clause in the New York Legislature; "Every candidate for any public office in this state, or in any county or municipality. thereof, which office is to be filled by popular election, shall within ten days after such election file in the office of the Secretary of State an itemized statement of all moneys contributed or expended by him, and all debts incurred by him in aid of his election; and whenever any part of said moneys was paid or promised to be paid to any agent, committee, organization, person or persons, then said statement shall contain in detail a statement of the manner in which such moneys were expended or debts incurred by such agent, committee, organization, person, or per-sons." The penalty for violation is imprisonment. fine, and a prohibition of the candidate's taking his seat or drawing his salary multi the statement re-quired by the bill is made need that the both to look

poem appropriate to the occasion which was well mr. George Thorndill who lives near Syracuse; received, and Dr. Flavia Thrall was instrumental in N. Y. some time ago front to Queen Victoria a barbringing about the entertainment, and to ner efforts: rel filled with seven kinds of the finest apples raised. on his placed His has abouted abund half-dozen laign less of acknowledgement, and a goval check for the Wonderful Experiences of an Old Man

to the Editor of the Religio-Philosophical Journal: F I desire to relate briefly, an account of rather strange phenomonon surrounding an old man, now in his eighty-ninth year, who resides six miles from this place, in Union county. I propose to state only facts with the view of eliciting an interpretation or some theory as to the cause of the trouble. The gen-tleman in question is named Richard Willett, and lives in a house about ten paces from the residence of his son, L. C. Willett, on the farm of the latter.

The old man lost his wife twenty-five years ago, and since that time he has resided with his son, and has always been a sober, honest, hard working farmer, and even the past year made a good crop of tobacco, corn and potatoes by the labor of his own hands. With the exception of being a little hard of hearing he enjoys fine health and eats very heartily. His mind is as good and his reasoning as sound and clear as that of any man of his age in the county. Now to the story: During the past six months the old gentleman has been annoyed every night by strange visitations in the person of men and women who during their sojourn about the doors and windows of his domicile, keep up an incessant conver-sation among themselves, alternated by singing. They never address themselves to the old man himself, but carry on their talk and singing in his presence, although he never sees any one. The conversation of these strange visitors, so the old man informs the writer, varies nightly. At times the confab is of a most pleasing nature, and again they quarrel with one another so fiercely as to make believe there would be bloodshed; yet they never recogningly some to blow. seemingly come to blows. They sing all manner of songs, such as hymns alternated by comic songs. Mr. Willett declares that he cannot explain this strange conduct on the score of his hearing or from the condition of his mind, for while it is true his hearing is a little dull, he has the right use and exercise of his mind as well as he ever did at any period

of his life.
"Uncle Dick," as he is familiarly called by his friends, is fond of speaking of the nocturnal spirits or visitors, whoever they are, and different persons have remained over night with him, none of whom have ever seen or heard the parties in question. Now what is notable in the premises, is the fact that that Uncle Dick never hears anything of the kind while visiting friends and sleeping away from his own apartments. He informs the writer that about one week ago while sitting in his room reading by a warm grate of coal, all of a sudden his nightly visitors seemed to put in an appearance at the partition door and for a time indulged in a similar routine of songs and talkings that had characterized their previous visitations. This occurred about noon, and since that time daily as well as nightly they return. The old man says that the conversation and singing is carried on in the same loud strain that would be among persons in church or elsewhere, when those around them could hear and distincly understand every word uttered. He asks, "What can it be?" He is desirous of knowing. I told him I would write to the RELIGIO-PHILOSOPHICAL JOURNAL in quest of information, as it might be explained on the. grounds of spiritual concourse.

Now, in conclusion I desire to state that any person who has a doubt of the facts herein related, let him write to the Judge of the County Court of Union County, who is well acquainted with "Uncle Dick." and the writer as well, or he may write to any officer of the county as to the reliability of the old man. Let any one who may feel disposed to do so, write to Richard Willett, Waverly, Ky., and he will verify what I have written. H. S. Jones, M. D. Corydon, Ky.

Mr. Spurgeon, the celebrated Baptist preacher, is unable to take exercise at Mentone, because of the swelling of his feet. It was frequently his custom or rather his necessity, to preach to his London congregation with one leg resting for support on a pul-

Baron Zedlitz, who is about to marry Miss Roose velt of New York, will wear his German officer's uniform at the wedding. This is at the request of his fiancée, who wishes her friends to see what a handsome man he is. Speaking of his gorgeous uniform, he said to a friend: "Eet is trimmed wiz

ze little American monkey called ze chunk." "Robert Elsmere" has more than a parallel in Rev. Mr. Alexander of Omaha, Neb. He told his congregation that the crucifixion of Christ was all a myth, and that he never suffered on the cross, but that it was Simon Peter instead. It caused so much excitement that the preacher was obliged to flee from the church.—Gardiner (Me.) Home Jour-

"Sir" William Conrad Reeves, Chief Justice of Barbadoes, just knighted by Victoria, is a colored man. His mother was a full-blooded negress. His father was a Scotch planter. The Chief Justice began life as a printer.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in ad-

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old, 10 cents each.

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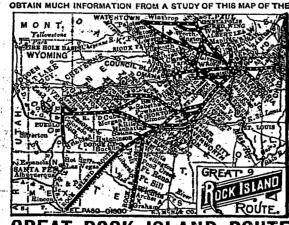
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Supposing this to be true, it is about as unscientific a statement as could be made, for it implies Dr. Beard's personal knowledge of what every member of the human family has been able or not able to do. It is not the fact, but the statement, that I first hold up to ridicule, as silly enough to forever settle Dr. Beard's claims to any scientific habit, rame, or method of mind. It is a disgrace to science, and an insult to scientists.

Furthermore, the sentence is as false as it is possible for a statement to be made in the English language. I suppose that more than half the people in the world have sense enough and experience enough to know it is

Sometimes I tire of finding facts for people and then finding them brains to take in the facts. Sometimes I am inclined to let the Lord run his own machine to suit himself without any assistance or interference on my part. But then I reflect that he may expect some return or acknowledgment for letting me live, and that encourages me to share his responsibilties. God and I are on excellent terms, and I am authorized to say that it will please him to see me stick the point of my pen through such a bubble of bombastic bigotry as Dr. Beard has blown.

I happen to have on my desk the documentary evidence of as typical, clean-cut, well-rounded a case of pure clairvoyance as one would wish to see. Moreover, I know both parties to the transaction intimately, and have investigated the case thoroughly. One of the persons, the clairvoyant or per-cipient, I will call Mrs. Bartlett, because that is not her name, and because she shrinks from publicity. The other person, the agent, is Mrs. Eliza Archard Conner, lately of New York, now making her home in Washington, widely known as a graceful and forceful writer and speaker, who kindly gives me permission to use her name.

The case is simply this: A lady stumbles and falls in going up the steps in front of her residence, No. 217 Delaware Avenue, Washington. She is not hurt, picks herself up, and goes into the house. This is between 2 and 3 P. M., Jan. 14th. About the same time, another lady, sitting quietly sewing in her room, a mile and a half away, "sees" the dittle mishap precisely as it occurs. The whole scene is before her, sensed or perceived in some mysterious way, for which "clairvoyance" is as good a name as any other. The details of the occurrence are so minutely portrayed that the clairvoyant notes even the dress and hat that Mrs. Conner had on, and some papers she was carry ing in her hand. Mrs. Bartlett would hardly have been more thoroughly aware of the scene, had she been standing by—perhaps she might have been less so, for the little flurry of the moment would have naturally blurred some details that seemed clear in the

"second sight" picture. Scarcely believing the psychic image herself, but thinking it over that afternoon. Mrs. Bartlett was fortunately moved to write to Mrs. Conner a close and minute account of the vision. This she did the same evening, before there had been any communication between the two ladies. I say "fortunately," for usually in such cases the matter is not immediately and spontaneously committed to writing, but the parties to such transactions meet, each tells the story to the other, and the case, as thus verified, is made up in a way which allows all sorts of doubts, even if entire good faith is conceded to both sides. Questions of memory, of fusion of the thoughts of the agent and percipient, after relating respective experiences, and other matters tending to weaken or negative the testimony of the clairvoyant, are sure to come up, and very properly, too, for the sake of due scientific caution. Persons having such experiences cannot be too particular to note them down at once, on the spot, before anything else whatever turns up, if the case is ever to become available evidence. In this instance, there seems to be no peg on which to hang a doubt that Mrs. Bartlett was fully aware, by some psychic faculty, of what was happening to Mrs. Conner at the time in a remote part of the city. The latter received the for-mer's letter with a full description of the scene, by post, next morning, Jan, 15, there having been meanwhile no communication whatever between the two ladies. I happened to call on Mrs. Conner on the afternoon of Jan. 15, on an entirely different errand, when she showed me the letter, and verified it in the minutest particular, from her side of the case. There is a question of about thirty minutes in time of the fall and of the vision. Mrs. Bartlett says, "about two o'clock."
Mrs. Conner tells me she thought it was later, about half past two. Neither lady seems to have noted the time exactly. Either may be out a few minutes, or enough to make the scene and its psychic image coincident. But that is immaterial to the main fact of the clairvoyance. I will assert further, that if it were proved that Mrs. Bartlett had the vision before the event—an hour before, or a day, for that matter—it would not weaken the case in the least. Nothing is commoner, as a fact in psychics, than prevision or premonition of what is about to happen to one's self or to another.

Unluckily, the whole scheme, schedule and inventory, of the materialistic science of to-day excludes the possibility that anything of the sort can happen. We have Dr. Beard's own word for it that nothing of the kind ever did happen. But either he is mistaken, or else something has now happened that never happened before in the history of the human race. How proud I ought to feel, to thus be able to herald to the scientific world a startling discovery! I should expect to make quite a reputation as a scientist on the strength of it. had I not a well-founded suspicion that clairvoyance is too well established a fact to set the world afire with at date of present writing. In fact, I thought a great many people knew as much about it as I do, and some a great deal more than I, until I learned to the contrary from one who is omniscient, as our modest friend Dr. Beard

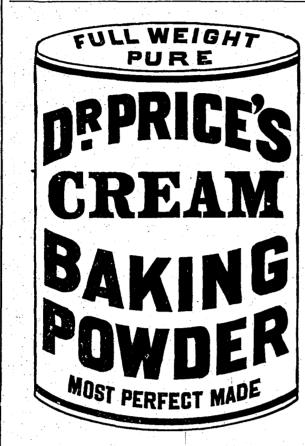
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